THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

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THE CHURCHMAN

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POETRY.

For the Churchman.

And Noah builded an altar to the Lord; and the Lord smelled a sweet savor.—*Gen.* viii. 20, 21.

Bright shone the sun in the deep azure sky,
And proud reared the mountains their summits on high,
And softly, by fits, came the moaning wind's breath,
As it mourn'd in sighs o'er the dark scene of death.

All dreary and sad was the wide-spreading plain;
No trees raised their heads, no fields waved with grain;
No flowers were there blooming to deck the dark scene,
And faded from all was the verdure's soft green.

The trumpet, the timbrel, the dancers are gone;
Above and around one vast solitude lone;
The lute of the lover, the rush of the fight,
Have vanish'd from earth as a vision of night.

But the song of thanksgiving is raised up on high,
The savor of incense ascends to the sky,
And the floods of hosannas triumphantly roll,
As the smile of the Lord falls as light on the soul.

Once again shall the earth with beauty be spread,
With scenes fairer by far than those that are fled; *
Again shall the forests with music resound,
And the concert of nature re-echo around.

Oh, dark o'er the soul rush the torrents of sin!
The image of God has been swept from within;
But the love of the Saviour shall light up the heart,
And a sunbeam rest there never more to depart.

T.

* The diversity of hill and dale, which adds so much to the beauty of scenery, is ascribed by geologists to the effects of the Deluge.

Episcopacy.—The following letter was communicated to the editor of the Southern Churchman, by a resident of Virginia, whose father was an Episcopal clergyman of Connecticut. The letter is apparently from the pen of a Methodist clergyman, and bears date July 31st, 1798. The argument in the concluding part, on the invalidity of the ministry of the Methodists, on their own premises, is well put.

Most beloved and dear Brother L,—As the will of God is the highest object I wish to pursue in the world, and as I wish all men to be brought to a pursuit of that object, I cheerfully send you a few remarks which have occurred to my mind, on the very important subject of our late conversation. As the holy Scripture is the only standard by which this matter is to be regulated, and as some attention must be paid to ecclesiastical history, it is to them alone I shall confine myself in these remarks.

Under the Jewish economy, it plainly appears that there were, by God's own appointment, three, and but three, distinct orders in the priesthood; i. e. 1. The *high priest,* whose prerogative it was alone to enter into the holy place, once a year, as the only representative of the people before God; and was a mouth and chief messenger from God to the people. 2. There were the *priests,* a second order in the ministry, and under the direction and control of the other. 3. There were the *Levites;* these were the lowest order in the priesthood. This appears to have been the order which God appointed in the Jewish Church, as Bishop Potter and many others affirm; and which might, I believe, be clearly proved by Scripture, if time would admit the attempt. And now that the divine priesthood was not to be invaded by presumptuous characters, appears from the case of Korah and his company, of Uzziah, and of Saul; the two last of whom were severely punished, and the others perished in their presumption. See Numb. xvi. 8, 9, 10, &c. 2 Chron. xxvi. 16, 17, 18, &c.

With respect to the Christian Church, it is not new; it is the same, continued, perfected, and enlarged. The Jewish dispensation appears to have been strictly typical of the Christian. The three distinct offices then appear to represent that which was to follow, and that which appears to have been established by Jesus Christ himself. The Christian priesthood is as much of divine appointment as the Jewish; and that there were three distinct orders established in the gospel ministry, appears from the distinction which existed between the twelve apostles, the seventy disciples, and the seven deacons.—The office of the apostles (their successor being styled bishop) was that of taking the chief government of the churches to which they belonged; and that of *ordaining* other officers in the Church. Preaching, &c., they enjoyed the privilege of in common, but that of *ordination* and *supreme government,* they had the exclusive right. The office of the presbyters, or elders, was to preach, administer baptism and the Lord's supper; but not to ordain. That of the deacon was to administer baptism, preach and assist their superiors in the administration of the supper. Now, that there were distinct orders in the Christian Church appears—1. From their being strictly answerable to the Jewish economy. 2. From their being agreeable to the general drift of Scripture. 3. From the united testimony of the fathers, who lived and wrote in the several first centuries after the apostles. 4. Because it is most conformable to every rational idea of good civil government.—For every kingdom, republic, and state has, or ought to have, an individual executive; every army, navy, ship, and single family must have a principal head and governor, whose authority is exclusively secured to himself. Suffer any one to assume what power he please, and all civil government is at an end; and so with religion, too. But that the government which Christ established is not to be broken or altered, appears from the words of the apostle, "No man taketh this honor to himself but he that is called of God, as was Aaron, [which is by divine appointment.] And even Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, this day have I begotten thee." Heb. v. 4, 5. And to prove the folly and danger of taking upon us that to which we can lay no proper claim, I would refer you to an instance recorded in Acts xix. 13, 14, &c.

But here it will be very natural for you to ask, May you not be mistaken in your judgment, seeing there are so many of a different opinion? I answer, I am as liable to be mistaken as other men; but still truth and error are not less such, whether embraced by many or few. For instance, how small a part of mankind have embraced Christianity! and still of its truth we dare not entertain a doubt. And how great a part of the people of New England are full in the doctrines of unconditional election and reprobation! and how inconsistent do we view this with the true meaning of the Gospel. And in the circumstance alluded to in the presumption of Korah, we find that not less than two hundred and fifty princes of the assembly, famous in the congregation, men of renown, rose up against Moses and Aaron. Numb. xvi. 2. So that it is easy to see, that were we to argue from numbers, the majority would in general be found on the side of error. But you may inquire again, Is not ecclesiastical power a matter that ought to subserve human conveniences? i. e., if we have not authority by regular ordination, may we not act without? To which I answer, I conceive not; for I might ask you, would you wish to receive baptism, or any gospel ordinance, by any unordained person? I judge you would not; and that for this simple, though sound reason, viz. he is not authorized to administer them.—But if it is a matter that may yield to our situations, then any one is authorized to administer it. But that this cannot be the case, plainly appears to me from what I observed to you in conversation, when I remarked that it did not appear to me possible for any man, or body of men, to confer a *divine* commission on any, unless they had regularly obtained it first. For instance, if you give me a commission, I can negotiate business for you as far as that commission, and no further; but without such commission, all that I might do would be null and void. And were any number of men to give me any extent of worldly power, I could by virtue thereof officiate in any worldly business, according to the nature and extent of that authority. But were ten thousand men to undertake to give me power to act in the name of others, they could not, if unauthorized to do it. Much less is it in the power of all the world to give power to act in the name of Jesus Christ, unless they had first regularly received it from him. So that in my judgment, it is a matter that not only *may not,* but in reality *cannot,* be made subject to the fluctuating conveniences of men.

But were it asked, again: Supposing a child at the point of death, were it not better that it were baptized by a minister whose authority was doubtful, than that it die unbaptized? To this I would reply, that were it a child of mine, I had rather that it should fall unbaptized into the hands of a merciful Saviour, who declared, that of such were the kingdom of God, than to venture presumptuously on that ground on which so many have suffered such severe rebukes.

A few remarks now on our church government, and I have done. The Methodists in America have established a proper Episcopacy; i. e. a government in which bishops are invested with universal power. And it is laid down as an established rule in our form of discipline, that a bishop shall not be consecrated but by the laying on of the hands of a *bishop.* And it is laid down as a rule, that elders, and even deacons, the third order of the clergy, shall not be ordained but by a bishop. Well, now, were an elder in our Church to ordain a bishop, his ordination, in the view of our preachers, would be accounted invalid, because it was unconstitutional; and they would argue that an elder had no right to ordain a bishop. This I acknowledge, on the Episcopal plan, to be good reasoning. But if it is, what is to become of our bishops? for it is well known that Mr. Wesley, to whom we are indebted for the height of our episcopacy, was not a bishop, and was but a presbyter, i. e. an elder in the Church of England. So that for us to claim Episcopal authority is inconsistent, not only with the constitution of the Church of England, but because it is contrary to every idea of our own constitution. And how these inconsistencies can escape the notice of our people, and our preachers in general, is a matter difficult to determine. But as the only reason I can give why I never realized them till lately, was, that I never turned my attention to them, I suppose the same reasons influence my brethren in general. I further observe to you, that from the best information I can get, our preachers in England do not attempt to administer the ordinances at all, but leave them entirely with the ministers of the Church of England, with whom they support the most friendly union and intimacy. And also that our preachers and people in general constantly and regularly attend church in church hours, commune with them, and apply to them for all the ordinances they enjoy. The reason of this is, that our preachers are not supposed to possess ecclesiastical authority.

I have now, my dear Brother, according to your reasonable request, given you the leading thoughts of my mind on this subject; and although I have no desire to influence your mind contrary to your own judgment, yet for your satisfaction and profit would seriously recommend to you a diligent attention to the subject, as it may be a matter of greater importance than you have heretofore thought of. * * * * * * *

And now, my dearly beloved Brother, that the great God, who is over all and blessed for ever, may favor you with light and understanding to do his will in all things, and that you and yours may be blessed of him for ever and ever, is the sincere wish and humble prayer of your friend, &c.

SPIDER'S THREADS.

It has been calculated that 36,000 spiders' threads would only make the thickness of common sewing silk; yet there is not the smallest flaw or defect to be discovered in them. So infinitely do the works of the Creator exceed those of the most expert artists.

From the Southern Churchman.

PREPARATION FOR DEATH.

Direct your eyes and hearts to that mark, the prize of the high calling of God in Christ. Make haste, then, to quit yourselves of your entanglements of all earthly dispositions and affections—learn to live in this world as those that are not of it, that expect every day and wish to leave, and whose hearts are gone already. It is dreadful to die with pain and regret, to be forced out of the body, to die a violent death, and go away with an unwilling, reluctant heart. Oh, get, then, the lovely image of the future glory into your minds! keep it ever before your eyes; make it familiar to your thoughts. Imprint daily those words, "I shall behold thy face, I shall be satisfied with thy likeness." And see that your souls be enriched with that righteousness, have inwrought into them that holy rectitude, that may dispose them to that blessed state. Then will you die with your own consent, and go away, not driven, but allured and drawn.—You will go as the redeemed of the Lord, with everlasting joy upon your heads; as those that know whither you go, even to a state infinitely worthy of your desires and choice, and where it is best for you to be. You will part with your souls, not by a forcible separation, but a joyful surrender and resignation. They will dislodge from this earthly tabernacle, rather as putting it off than having it rent and torn away. Loosen yourselves from this body by degrees, as one would remove any thing from a place where it sticks fast. Gather up your spirits into themselves. Teach them to look upon themselves as a distinct thing. Inure them to the thoughts of dissolution. Be as continually taking leave. Cross and disprove the common maxims, and let your hearts, which they use to say are wont to die last, die first. Anticipate death, and be mortified towards every earthly thing beforehand, that death may have nothing to kill but the body; and that you may not die a double death in one hour, and suffer the death of your body and of your love to it both at once; much less that this should survive to your greater, and even incurable misery. Shake off your bands and fetters, the terrene affections that so closely confine you to the house of your bondage. And lift up your heads in expectation of the approaching jubilee, the day of your redemption, when you are to go out free, and enter into the glorious liberty of the sons of God; when you shall serve, and groan, and complain no longer. Let it be your continual song, and the matter of your daily praise, that the time of your happy deliverance is hastening on; that ere long you shall be absent from the body, and present with the Lord; that he hath not doomed you to everlasting imprisonment within those close and clayey walls, wherein you had been so long shut up from beholding his sight and glory. In the thoughts of this, while the outward man is sensibly perishing, let the inward man revive, and be renewed day by day. Rejoice that it is the gracious pleasure of the Lord, thou shalt not always inhabit a dungeon, nor lie amidst so much impure and disconsolate darkness—that he will shortly exchange thy filthy garments for those of salvation and praise.—*Bishop Horne.*

THE SIXTH ANNUAL REPORT OF THE NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

(*Continued.*)

The following extract from the same report, will give its general condition through the ten months with which he was connected with it.

"The congregations have more than doubled, and the majority of them, as well as the communicants, are foreigners. Your missionary has labored according to the best of his ability, bodily and mentally, by night as well as by day; and although all has not been done that is desirable, when viewing a world in wickedness, yet such have been the results of the labors of the unworthy servant of the station, in public and private, that evidently the hand of the Lord has been upon us for good. He has had that fruit for his labor, which must ever cheer the heart of every laborer in the vineyard of God. Had it not been for this, (all things considered,) he would without any hesitation have sought another field of labor, naturally concluding that the Lord had not called him to labor in this city. But, praised be the name of the Lord, such has not been the case. He has had the most unequivocal proofs of the power of God attending his labors, in the conversion of sinners, and some of them sinners of no ordinary kind. Their history in becoming members of the Church would be interesting, were it proper to give it publicity. Some have come to him with the inquiry of the jailer, 'What must I do to be saved?' others to thank him as the instrument of good to their souls. To Him who is rich in mercy, the author and giver of all good things, be all the praise.

"The schools connected with this station are in a state of great prosperity. The average attendance of the daily Infant school has been throughout the winter 150; that of the Sunday school 120. There has been expended for books for the use of the Sunday school, about $90.—A new library for the use of the school has been formed; as the old one, which was connected with the parish library, had but very few books that were fit for children, and the few that were fit, had been so often read, and were so soiled, tattered, and torn, that the children cared but very little about them. There has also been distributed among the children clothing to the amount of $200, obtained by the teachers connected with this school; and the female teachers, and others belonging to the congregation, have been in the habit of meeting once a week, to make up garments for the many almost naked children who have been brought into the school. It was truly a pleasing sight to behold the zeal manifested by the poor, in working to assist those who in some respects were more destitute than themselves.

"The superintendent and teachers of the Sunday school are the most devoted to their work of love, of any that I know; their conduct is beyond all praise. Since the first of June last, there has been distributed by the missionary among the poor of the congregation and others, the sum of $405. Of this sum $135 08 was collected at the communion, the remainder by the friends of the poor, at various times during the past winter, as also a great amount of clothing. To such I would offer my sincere thanks, and I pray that the Lord may reward them sevenfold in this life. If a church raised from a state of comparative prostration, the number of communicants and congregations more than doubled, the most serious attention and sincere devotion, in all the services, so apparent as to attract the notice of all strangers who visit the church, all the machinery working well, but above all, the most clear manifestations of the Holy Spirit, in his enlightening, convincing, and sanctifying influences on the hearts of the hearers, are proofs of prosperity, then the last ten months have been a season of prosperity to the Church of the Holy Evangelists."

Second Mission Station—Church of the Epiphany, Stanton-street—Rev. Lot Jones, Missionary—Report for the last year.

Funerals 53—Marriages 58—Baptisms (adults 15, infants 94) 109—Communicants (added 78, died 13, removed 28) present number 295—Sunday schools: scholars (male 213, female 318) 531—Teachers (male 17, female 28) 45—confirmations 54,—average attendance in daily infant school 188.

To this summary the Board would append the following interesting extract.

"The great objects for which this mission was established have been kept steadily in view; and it is believed that the amount of good accomplished has not been small. The duties of the station increase every year. Cases of sickness and distress have made large demands upon the time of the missionary. But he has had the unspeakable satisfaction of contributing to the relief of many who were severely afflicted.—For the means of doing this he would very gratefully acknowledge the kindness of the friends of the mission. Their benevolent offerings have been most seasonable, and produced highly gratifying results. Death has made unusual inroads upon our number, and removed many who were ornaments to their profession. They left the most gratifying evidence that the Saviour to whom they had consecrated themselves while in health was inestimably precious to them in the time of suffering and dissolution. A recent case affords so admirable an illustration of the truth of the sentiment, that those who seek the Lord early shall find him, as to claim a passing notice. G. H., a little girl in the 8th year of her age, was attacked by a fatal disease, from which she lingered near two years, often suffering the most excruciating pain. Her instruction had been derived solely from a widowed mother, and the teachers of the Sunday and Infant school. She became a child of suffering before she had even learned to read: and since, her knowledge of Scripture consisted of those portions which she had committed to memory from hearing them read or repeated. But the Lord in great mercy applied those truths contained in them to her heart by the energy of the Holy Spirit, and brought her to a saving acquaintance with himself. For a year before her death, her mind was entirely absorbed in religious contemplation. She humbly cast herself upon the blessed Saviour, and derived from union with him such strength and consolation, as to render her conversation and example in the highest degree edifying. Few circumstances since the commencement of this mission have exerted a more salutary influence on a large circle. The power of Divine grace was eminently displayed. Her sickness will be long remembered as a rich spiritual blessing."

"The Sunday school continues to exert a happy influence. The number of scholars in regular attendance is larger than in any preceding anniversary. Their improvement has been highly creditable. Several of them have, we trust, become wise unto salvation. Others are seeking that good part which shall never be taken away.

"The daily Infant school is very crowded: many are necessarily excluded for want of room. This school has succeeded beyond our most sanguine expectations. We are greatly indebted to the ladies of the congregation for devising and carrying into effect plans for its support. They have raised, by the avails of their own industry, the largest proportion of the funds by which it has hitherto been sustained."

ADDRESS OF THE RIGHT REV. BISHOP BENJAMIN T. ONDERDONK TO THE CONVENTION OF THE DIOCESE OF NEW YORK.

My Brethren of the Clergy and Laity,—I trust I shall be excused for commencing this my Annual Conventional Address with a topic apparently personal, but in reality connected with the great general interests of our Church and Diocese. In the good providence of God, the event, long anxiously anticipated, of having the support of our Episcopate placed on a footing independent of the parochial relation, has, within the past year, been accomplished. The Corporation of Trinity Church in this city, having, agreeably to their proposition communicated to the last Convention, raised the Episcopal Fund to an amount sufficient to warrant the appropriation of its income to the desired object; that has now become the source whence your bishop derives his support. My parochial connexion, therefore, with the parish of which, for nearly the fourth of a century, I was one of the ministers, has ceased. It had been to me a source of much pastoral enjoyment, had led to many very dear pastoral connexions, and many, I would fain hope, which were but the commencement of an endlessly happy union; and had associated me, in the highest and holiest of human duties, with a beloved father and brethren in the Lord, whose counsels, example, and co-operation, were important means of whatever blessing the divine compassion may have imparted to my humble labors.

For the provision thus made for the comfortable and permanent support of its Episcopate, I trust that the Diocese will never cease to cherish the most grateful sense of obligation to the venerable Corporation which has thus added to its already strong claims to respect and confidence, for the extensive good to which it improves the means placed at its disposal. In the matter now particularly considered, the good which it has liberally devised is not yet fully attained. It has adopted incipient measures for providing, in this city, a commodious permanent residence for the Bishop of the Diocese, an object of obviously great importance.

Thus, Brethren, is our Diocese, by the good providence of God, brought back to that feature in the primitive organization of the Church, whereby the bishop's pastoral relation is alike to his whole charge. The necessity, so often existing in this country, of having it otherwise—of the bishop's being a *parochial* as well as a *diocesan* pastor, and being *specially* bound to pastoral duty to a small portion of the flock committed to his care, is not without danger of being unfavorable to that view of the pastoral character of the Episcopate which is afforded by that best rule and measure of ecclesiastical organization which are furnished in the holy Scriptures, and the writings of the apostolical fathers.—That character, with an equal regard to the whole flocks of which he is placed in the charge, the Bishop of this Diocese is hereafter to sustain. And let me ask the prayers of my beloved brethren, clerical and lay, that I may be sustained, directed, and furthered, in its momentous duties, by the grace of that God who hath put me in a ministry so fraught with care, with labor, and with responsibility.

In pursuance of the claims of the new position in which I have been thus placed, I have, besides the usual observance of special appointments for Episcopal visitation, endeavored to minister diligently in the word and sacraments, in conducting the public services of the Church, and in performing, as need required, and occasion was given, the various other functions of the pastoral office. It was a great satisfaction to me to receive, soon after my severance from a special pastoral connexion with Trinity Church, in this city, an affectionate letter from the several parish clergy and missionaries of the city, expressive of what they kindly termed the pleasure it would afford them for me to make appointments for preaching to their several congregations when not called from home by the duties of the Episcopate.* Such tokens of regard are among the most delightful of those alleviations and encouragements which have so much blessed my labors since placed in charge of the Diocese, and which I pray God—and pray you also, dear brethren, to God for me—I may have grace to improve in some degree proportioned to the increased obligations and responsibilities which they involve.

The following are the communications above referred to, and the reply.

To the Right Rev. Benjamin T. Onderdonk, D. D., Bishop of the Diocese of New York.

Right Reverend and Dear Sir,—The undersigned, rectors of churches, and parochial clergy, under your jurisdiction in the city of New York, beg leave to offer you their congratulations on the arrangements which have been made for relieving you from all connexion with parochial duty, and enabling you to give your attention exclusively to the important functions of the high office which, in the providence of God, you have been called to fill. It is, as a matter of course, their duty, as it will, at all times, be their pleasure, to comply with your official intimations of a desire or intention to perform any services of an Episcopal character within their respective parishes; but the object of the present communication is, further to express to you the great pleasure it will afford them to have the favor of your public ministrations of the word in their pulpits on the ordinary appointments of public worship. While, therefore, they would ask nothing of you, Right Rev. Sir, that may be onerous to yourself, or irreconcilable with your immediate duties, they beg to assure you, that whenever it may comport with your official and personal convenience, they will be most happy to receive the benefit of your valued and pious instructions in their several churches; and in communicating very respectfully their present request to that effect, they trust they express equally the wishes of the people of their respective charges.

With sincere prayers to the great Head of the Church, that He may long continue your useful labors in the important station you occupy, we remain, very affectionately,

Your assured friends, and faithful clergy,

Thomas Lyell,	James Milnor,
Francis L. Hawks,	Manton Eastburn,
Charles V. Kelly,	Lot Jones,
John Murray Forbes,	E. B. Kellogg,
Hugh Smith,	Thomas House Taylor,
W. A. Clark,	W. W. Niles,
Thomas Breintnall,	L. P. Bayard,
F. H. Cuming,	Henry Anthon,
William Berrian,	Edward Y. Higbee,
William Richmond,	J. C. Richmond,
A. Verren,	J. F. Schroeder,
William Jackson,	James W. Cooke,
William I. Kip,	Alexander Frazer,
Reuben I. Germain,	Abram B. Hart.

The undersigned clergy, holding no parochial charge, and, therefore, unable to testify in the same manner as the above our sense of your superintending care, do yet most cordially unite in the sentiments that have dictated their letter, and in every expression it contains of confidence and affection.

John McVickar,	William Hammell,
Bird Wilson, (of Pennsylvania, residing in New York,)	S. Seabury,
	C. Colton,
W. R. Whittingham,	J. L. Blake, (of Massachusetts, residing in New York,)
Benjamin Dorr,	
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C. W. Hackley,	Edward C. Bull, (of Massachusetts, residing in New York,)
John W. Brown,	
Edmund Embury,	
James D. Carder,	Samuel H. Turner.

To the Rev. Thomas Lyell, D. D., the Rev. John McVickar, D. D., and others, clergymen of the Protestant Episcopal Church in the city of New York.

Rev. and Dear Brethren,—Any ordinary terms in which I could express my gratification at your very kind and fraternal letter, this day received, would be unequal to the emotions which it has excited. It is one of the most delightful of those evidences of the affectionate regard and confidence of the clergy of the Diocese, which so often cheer and elevate my heart, sustain and encourage me in the anxious cares and heavy labors of my office, and make me wish that the object of so much respect and kindness was more worthy of them. They encourage me to hope, however, that while that kindness is ever ready to overlook imperfections, and appreciate well-meant efforts, the faith and piety with which it is combined will not be wanting in prayers in my behalf to the only Source of will and ability for the discharge of duty.

Solemnly impressed with a sense of the *peculiar* obligation which, it appears from holy Scripture and ancient authors, and from the tenor of our form of consecration, rests on Christian *bishops* to be diligent and faithful in *preaching the Gospel,* I should, under any circumstances, have deemed it my duty, among "the people committed to" my "charge," [*Office of consecration of bishops,*] that is, the diocese over which my divine Master, through his Church, has been pleased to place me, to continue, as long as physical and intellectual ability was graciously vouchsafed, "to spread abroad" the blessed "Gospel," and "preaching" God's "word, be earnest to reprove, beseech, and rebuke." In diligent attention to this part of Episcopal duty, I should find my only comfortable assurance of acting in the spirit of one of the greatest and best of the holy men whom the Saviour vested in person with the chief ministry in his Church, when he penned the memorable words, "Necessity is laid upon me: yea, wo is unto me if I preach not the Gospel." 1 Cor. ix. 16.

Therefore, beloved Brethren, I should, of course—more extensively, in my journeyings, and in the neighborhood of my home, when other duties required me there to tarry for awhile—be a constant preacher. But great as is the pleasure I always find—God be thanked for it!—in this sacred duty, it will be largely increased by the kind assurance with which I have been favored by my respected brethren, the parochial clergy and missionaries of this city, that its discharge will be gratifying to them, and, as they believe, to the good people among whom they minister. And greater still will be the pleasure and satisfaction hence arising, from the hope that it may not be without effect in ministering somewhat to the blessed influence of *their* faithful and devoted labors. To work together with them, as with their brethren of the Diocese, when my labors are more extensively diffused, will ever be my highest happiness; and I ask that their prayers may ascend with mine, that we may thus, in Christian love and concord, work together for the glory of our common Master, and for the edification and salvation of the flocks committed to our common charge.

Once more, dear Brethren, I pray you all, both the parochial and non-parochial clergy, accept my sincere thanks for your kindness; and be assured, that when I bow my knee to the God and Father of our Lord Jesus Christ, among the subjects of my heart's warmest desires, and its most fervent prayers, will be, that his blessings—the blessings of his providence and grace—may be richly vouchsafed to you, your households, and your flocks.

With cordial sentiments of brotherly love and respect, I am, reverend and dear brethren, your affectionate friend and diocesan,

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, January 23, 1837.

Among the pastoral duties which have thus been discharged was included the conducting of divine service in Trinity Church in this city, on litany days and holy days. This is mentioned with the view of stating my purpose, through God's assistance, of continuing the same, when in this city, and not hindered by duty, during the coming year, and also affectionately suggesting that these occasions may furnish favorable opportunities for the clergy, when their other duties will admit, assembling together for prayer and praise, and giving heed to the teachings of God's holy word. As they can, it will always make me happy to meet them. I purpose also devoting one hour after each of these services in the vestry-room, to such of my clerical and lay brethren as may desire interviews for consultation on matters relating to the great interests of religion and the Church. It will indeed, at all times, give me pleasure to confer with them on those matters. Much obvious benefit, however, would result from conforming, as far as their convenience will admit, to the arrangement now proposed.

* Accompanying this letter was a communication from the resident clergy of the city, not having parochial or missionary charge, in which they desired to join their brethren in expressions of kind and affectionate attachment.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

PASSAGES FROM THE LIFE OF FRANCIS XAVIER.

CHAPTER II.

Departure from Rome—At Lisbon—Embarkation—Winters at Mozambique—Arrives at Goa—Labors and success.

Xavier departed from Rome in March, 1540, in company with Masceregnas, the Portuguese ambassador, who had engaged him for the enterprise on the part of John III. Passing through Navarre, and approaching the foot of the Pyrenees, where his ancestral possessions lay, the ambassador inquired of him if it was not his intention to visit his friends in Castle Xavier, ere he left Spain for ever. His answer was characteristic. "I defer," says he, "the sight of my relations, till I shall visit them in heaven. This transient view will but be accompanied with melancholy and sadness, the common product of a last farewell; but in heaven I shall eternally behold them with pleasure, and without the least alloy of sorrow."

Having arrived at Lisbon, he was compelled to remain there some months waiting the opening of the navigation to the East. He took up his abode in the hospital, declining the invitation to reside at the Court. He labored faithfully among all ranks during his stay there, and with such success, as is related,* that many of the gentry petitioned the king for his detention and that of his colleague, Rodriguez. When this came to his knowledge, it occasioned the deepest anxiety, insomuch that he sent to Rome imploring Ignatius to use his influence with the Pope to defeat the design. The affair was determined according to his wish. Rodriguez was detained by the influence of the Court, and Xavier went single-handed to his work.

He embarked on the seventh of April, 1541. The monarch, the day before, had summoned him to his last audience, to receive the authority and instructions necessary for his mission. He put into his hands four Papal breves, the first confirming his quality of apostolical nuncio, in the regions he should visit; the second conferring all power necessary for the successful propagation of the faith in the East; the third a recommendatory letter to David, King of Ethiopia, as it was called; and the fourth, missives to all the princes and rulers of the provinces and isles, from the Cape of Good Hope to India. He was solicited also to accept of such an outfit and retinue as might become his dignity as the emissary of the apostolic see, and of a Christian prince. But he strenuously refused to receive any thing but a few devotional books, and such attire as was indispensable to his health in the severe regions of the Cape. His answer to the nobleman who in the King's name insisted on his taking a servant for his personal attendance, was noble and worthy an apostle. "So long as I have the use of these two hands," he replied, "I will have no other servant."

"But decency," added the Count, "requires that you should have one, if it were but to maintain the dignity of your character. How shameful would it be to have an apostolical missionary washing his own linen on the deck and dressing his own food."

"I will take upon me for once—" said Xavier," to serve myself and others too, without dishonoring my character. So long as I do no ill, I am in no fear of scandalizing my neighbors, or of debasing that authority with which I am entrusted. These are human considerations—those false notions of decencies and punctilios which have reduced the Church of Christ to that condition in which we now see it."

During the voyage he was assiduous in his attentions to the welfare of the crew and passengers. He preached regularly—administered every comfort in his power to the sick, to the peril of his own health. Souza, the Vice-roy, who commanded the fleet, was not able to prevail upon him, to accept any accommodations superior to those that were enjoyed by the meanest in the vessel. He gave up his own cabin for the use of the invalid passengers—and accepted the humblest and most incommodious resting place for himself.

The fleet, having at length doubled the Cape, and by a circuitous passage, escaped the tempests that prove so dangerous in those seas, arrived at the port of Mozambique on the coast of Zanguebar, opposite the island of Madagascar. Being now the latter end of August, they determined to winter there. During the six months of their residence there Xavier appears to have labored

under severe bodily infirmity—inasmuch as his strength was scarce recovered when they embarked. He arrived at Goa, the capital of the Indies in May, 1542.

Now he commenced his proper work as a missionary of the Gospel to the idolaters of India. He entered upon it with all the earnestness and energy of his character. He immediately took up his abode at the hospital, declining the repeated solicitations of Souza, who had designated him rooms in his own hotel. The Bishop of Goa, at that time was Albuquerque, of the order of St. Francis; a man, who appears to have cherished purer views of Christianity, and to have been imbued with a deeper tone of piety, than most of those who exercised the Episcopal authority in the East. On his arrival Xavier laid before him his credentials, submitted himself to his jurisdiction, and won his entire esteem and confidence.

The resident Portuguese had sunk into a state of degradation little superior to that of the heathen around them. Xavier raised his voice boldly and at once, and reproved their vices with the plainest and strongest denunciations. He called upon them for the love of God to arouse themselves, to flee the awful licentiousness into which they had sunk, and to show themselves to the Pagans around them worthy followers of the doctrines of Christ. From his severe watchings, and anxious nights of prayer, spent in the hospital, he went into the streets, ringing a bell before their houses, calling upon parents and masters of families to send their children and slaves for instruction to the church. He won the affections of the young by the sweet and fatherly attentions he bestowed upon them, in such a manner, that they came in great numbers and of their own accord to his catechetical exercises. He gave himself to their instruction with extraordinary zeal, and expounded in familiar lectures the Creed and the Commandments, inculcating at the same time the practices and ceremonies of the Church. We can only regret that he suffered the Scriptures—the pure fountain of eternal truth—to remain sealed to them. The word of God is powerful to the conversion of even the minds of children; and they who deny them free access to its treasures, besides the awful responsibility they incur in violation of God's express commands, deny themselves an instrument, in the work of God, in comparison with which the weapons of human skill and wisdom are weak and powrless.

Xavier, trammelled as he was by the institutions of a corrupt Church, seems to have mingled much of the purity and simplicity of Christ's doctrine with his teachings. In his instructions, the forms and outward rites, which had been exalted by the Church of Rome into matters of prime and almost exclusive importance, were sunk to a lower rank, though still retained far above their proper position. First of all, he inculcated the abandonment of those dangerous and licentious habits that rendered even the Christians a mock and byword to the Pagans. Inward holiness was insisted on—even repentance towards God, and faith in the Lord Jesus Christ.

His labors among the natives were constant and faithful. Having easily acquired the language, he preached publicly in the cities and country to great crowds drawn together by the earnestness and singularity of his manner. Like all the other nations of those fervid climes, the Indians were entirely given up to voluptuousness and sin. The pleasure arising from the indulgence of the senses seemed to be the only thing they lived for. Against the sanctioned polygamy of the country especially, he directed his first efforts, and with signal success. The natives soon became inspired with an extraordinary respect for his character, and no one who lived in the practice of the sins he condemned, dared to appear before him.

His faithfulness was rewarded by a very encouraging effect. A change gradually came over the habits and manners of the citizens of Goa. The Christians seemed to awake, in some measure, to the responsibility of their situation, and joined their efforts with his in the melioration of the condition of the natives. Men of all classes soon began to resort to him for instruction. Writing to a friend in Europe at this period, he says, "Were it possible for me to be at once in ten places, I should not lack for employment. Multitudes throng around me, to learn of Christ, Who is sufficient for these things?"

* Hor. Turfelin. In vita Francisce Xaverie, l. i. c. 2.

For the Churchman.

Mr. Editor,—An inquiry is often made into these two important questions, What is it to preach Christ? and what is the best mode of preaching him? What is Christianity? What are its peculiar doctrines, what is the main design, the final object of the Christian revelation? Ascertain this matter, and the question, what it is to preach Christ, has its reply. The Gospel was proclaimed orally by its divine Author, and has been transmitted to us by authentic memoirs of his actions, and by original letters and communications of his immediate and delegated disciples. From these sources of information alone must our knowledge of the nature and objects of Christianity be gathered. But it may fairly be asked, is this a subject, at this time of day, for a new and extensive inquiry? After centuries upon centuries have elapsed in the belief and practice of the Gospel, is the very principle and purport of the Christian revelation still undetermined? The question is one of intense interest, and has been so often and so elaborately discussed, that if we be still unagreed upon it, agreement may seem a matter to be despaired of. What new materials have we? Christianity rests externally upon historical evidence, to which no additions of importance have for a long period been made; and internally upon records to which nothing *can* be added; which have been so thoroughly searched and sifted, as to admit no hope of making further discoveries. All that time, research, activity, fervor and strength of intellect could accomplish, we may conclude has been accomplished. The sole materials for the solution of the question are before us. They are probably in their purest state; and no further subsidia can be anticipated.

What then is the main object of Christianity? Is it to furnish a code and exemplar of moral action—to sanction the natural law of morals—to bring life and immortality to light—to warn the world against the wrath to come—to confirm the antecedent revelation of the origin of evil—to teach us that by the atonement of the Son of God in the nature of man, the effects of the fall are, to a certain extent, obliterated; and that we are once more rendered eligible to the glories of a future state? All, or none, or which of these? Singly or variously combined, at one period or another, and by writers of great power and authority, these have each been concluded to be the main purpose of the Messiah's commission. The fair inference will be, not that because more than one purpose has been detected, all are wrong; but that all may be right, though no one of them be the single and exclusive object. They constitute the elements, in fact, of the true theory of the Gospel, and enter each of them into the one comprehensive and ultimate aim of revelation—*the restoration of man to the favor of his God.*

The great fundamental doctrines of the Gospel are, we believe, much more generally admitted and inculcated than is usually supposed. Christians of almost every sect and division, though professing to differ on essential matters, but in reality perhaps differing only in the degree of importance attached to particular points, concur in representing Christ as the head and source of our redemption, the basis and strength of all our reliance and our hopes; and, with some few exceptions, universally acknowledge the belief that our virtues have not in them that quality which entitles them to reward, and of course do not and cannot secure the salvation of any man. A full unwavering faith in the Author of our religion, accompanied with abandonment of self-confidence, is almost every where professed and taught as the *peculiar* doctrine of Christianity. Some indeed think these doctrines not only undeniable, as they truly are, but so impossible to be misapprehended, that they will enter upon no defence, and scarcely into any explanation of them; and thus unwisely subject themselves to much misconstruction. While others, in an honest but hasty zeal, to prevent misapprehension, which they suppose possible enough, may sometimes seem almost to lose sight of the doctrine of Christian faith, in urging the obligations and advantages of virtuous conduct. But a little experience and candor will convince us that the greater number of those who most absolutely insist upon faith, so far from intending to depreciate good morals, concur with St. James, and believe that faith *cannot exist* without good morals; and on the other hand, that those who are most urgent in enforcing good morals, do so in obedience to the injunctions of Him from whom they firmly believe all their spiritual blessings are derived.

Thus much then, Mr. Editor, has been said to set the question more fairly before your readers, What it is to preach Christ; and to this important inquiry the attention of a learned divine of the English Church has recently been drawn, by the "attempts which he perceived infidels and fanatics are making to annihilate the practical influence of principle, and to merge the importance of theological tenets into sincerity of belief." That such is the tendency of the age, not merely of infidels and fanatics, the signs and symptoms are too decisive to leave room for doubt. The prevailing desire is manifestly to cast aside all collateral, and minor, and unessential considerations, and to cut the way through all impediments straight to the root and principles of every question. The progress in the march of real knowledge has of late been rapid beyond all precedent. Vast piles of learned rubbish have been swept away before the temple of truth, and her walls have been scaled with most felicitous audacity. Questions of general interest, moral, judicial, and political, have been fearlessly and successfully traced to their genuine principles, and all attempts to remystify them will be labor in vain. Success stimulates to new efforts, and prompts to bolder and more presumptuous views.

As the subject of paramount importance, theology, beyond all others obscured by contentions and technical phraseology, must, in its turn, undergo the same disencumbering but purifying process. Unhappily it has been approached not only with the same ardor, but with as little respect and reverence. The discussion is taken out of professional hands, and is every day treated with less and less ceremony,—not so much from the darings of profanation, as from a prevalent desire to pluck out the "heart of the mystery." The subject manifestly concerns every man, and one person, with equal abilities, thinks himself, *sua Minerva*, as competent as another to handle it. The sense of every question seems to lie in a nutshell, or to be reducible to those convenient dimensions; a species of Encyclopedia acquirement makes sciolists by thousands. It is but to trace the outline, and you embrace the whole. It is but to seize the prominent points, and the rest may be disregarded.—Thus it is asked, what is the object of religion? And it is answered, to make men virtuous citizens, and ultimately denizens of heaven. It is enough to be assured that immortality awaits us—virtuous conduct must secure the possession of it. To these simple elements, as they are precipitately deemed, is the Christian religion gradually reducing among those who do not yet renounce its hopes, but, bustling in the business and pleasures of life, refuse to give to the momentous subject a larger share of their thoughts than to any other matter of general interest.

This reckless course too surely tends to the deterioration, if not the destruction of religious influence—a tendency (directed not only by infidels and fanatics, but by the general spirit of the times) which the writer to whom I have alluded, and from whose inquiry I intend hereafter to offer you a few quotations sees distinctly, and with good reason deplores. He perceives its hostility to the reception of doctrinal, and therefore of all influential religion; and with the full conviction of its vast importance operating strongly on his own mind, he sets himself seriously to show the necessity of religious belief, not merely in general, but in particular tenets. This determined opposition to prevailing error is worthy of one who knows how to value his high commission, and is resolved to acquit himself of it to the best of his judgment; but in the present instance we fear that an unattainable object is contemplated—a state of things to which perhaps there is no return, and certainly no immediate return. Ours is a restless and ambitious stage of society,—each set, and class, and rank, laboring to climb up into the one above it, and aping its fooleries. Fashion predominates. Display and pretension, servility and adulation, sweep before them the humbler, and calmer, and nobler principles of action. Rigor and inflexibility relative to religious tenets are deemed an evidence of rustic *naivete*, and almost of *niaiserie*. Scarcely will our own language supply expressions of equivalent levity. If ever society retrace its steps, disappointment and vexation of spirit must point the way—conviction of the vapidness and vanity of those pursuits which engross so large a portion of the public mind. Let the signal of retreat once sound, and the views, and counsels, and motives of the Gospel, will powerfully precipitate the returning career; but till that crisis arrive, however vigorous and well directed be the efforts of those who labor to enforce them, they will fail of their deserved effect. They are not calculated to meet the existing exigency and in fact scarcely make any impression. Severity is repelled by levity, and ridicule baffled by scorn. The brain is absorbed in the acquisition of wealth and influence, and the better feelings in the pursuits of temporal enjoyment.

With these preliminary observations, allow me to take my leave of you for the present, deferring for another number the further consideration of the questions to which they tend.

I am, Mr. Editor,
Neomisos.

Philosophy and Religion.—Philosophy is a fire of rotten sticks flickering in a desert, with all around cold and dark. Religion is the glorious sun, cheering and illumining universally.
Walker's Original.

THE CHURCHMAN.

SATURDAY, OCTOBER 14, 1837.

NOTICE

Is hereby given, that Mr. R. P. Williams has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

Convention.—The Annual Convention of this Diocese met on October 5, in Trinity Church, in this city.

Morning prayers were read by the Rev. Francis H. Cuming, assisted by the Rev. Robert B. Van Kleeck, and a sermon was preached by the Rev. William Shelton, of Buffalo. The Bishop then administered the sacrament of the Lord's supper, in which he was assisted by the Right Rev. Bishop Hopkins, of Vermont, and the Rev. Dr. Milnor and Rev. Mr. Fuller.

The Convention was then called to order by the Bishop, and, on motion, it was

Resolved, That the Right Rev. Bishop Hopkins, of Vermont, be invited to attend the sittings of this Convention, and that a chair be provided for him on the right of the President; whereupon, the Right Rev. Bishop Hopkins was introduced by the President, and took his seat.

The Secretary of the last Convention then proceeded, under the Bishop's direction, to call the names of such of the clergy of the Protestant Episcopal Church in the State of New York as, by the constitution, are entitled to seats in the Convention, when one hundred and fourteen clergymen answered to their names and took their seats.

The churches of the Diocese were then called in order, when the Lay Delegates present answered to their names and took their seats.

The Convention then proceeded to the appointment of a Secretary, and the vote by ballot being, on motion, unanimously dispensed with, the Rev. Dr. Hawks was nominated and appointed. The Secretary then appointed the Rev. Benjamin I. Haight his assistant.

The Chair then announced the following Standing Committees:—Thomas L. Ogden, Esq., Rev. Dr. Reed, and Samuel Jones, Esq., on the Incorporation of Churches; Rev. Dr. Bayard, Rev. O. H. Smith, Charles N. S. Rowland, and Oliver Coles, Esqrs., on the Diocesan Fund; Edward P. Livingston, Matthew Clarkson, and Clement C. Moore, Esqrs., on the Treasurer's Report; Rev. Dr. Creighton, Rev. Mr. Froal, Mr. Whitehouse, Mr. Stephen Warren, and Dr. McDonald, on the Theological Seminary.

On motion of Dr. Hawks,

Resolved, That the present Trustees of the Theological Seminary representing this Diocese, who are still resident therein, be continued in office, and that the Standing Committee of the Theological Seminary report the names of other suitable persons, to the number allowed by the constitution of the Seminary, to be elected, for nomination to the approaching General Convention, as Trustees of the Seminary on the part of this Diocese.

The House then adjourned till Friday morning, 9 o'clock, at which time, morning prayers having been read by the Rev. Dr. Creighton, the Bishop took the Chair; and, on the roll being called, an additional number of clergy answered to their names.

The Bishop announced that by the sixteenth standing rule of order all clergymen of the Protestant Episcopal Church, not of the Diocese of New York, and all theological students of the Church were entitled to be present at the sittings of the Convention, and several gentlemen belonging to these two classes accordingly attended the meetings of the House.

The Report of the Trustees of the Fund for the Support of the Episcopate was presented and laid on the table.

The ninth rule of order was suspended to receive and act upon the Report of the Committee on the Incorporation of Churches. The Committee reported that the following churches had been regularly incorporated according to law, viz. St. Mary's Church, Brooklyn, Queen's county; Christ Church, in the city of Troy; Christ Church, Oyster Bay, Long Island; St. John's Church, Cold Spring; St. George's Church, Hallett's Cove; Church of St. Timothy, New York; Christ Church, Marlborough, Ulster county; Trinity Church, Buffalo; Grace Church, Lockport; St. Mark's Church, Penn Yan; St. Paul's Church, Pleasant Valley; St. Mark's Church, Williamsburgh.

The House then proceeded to the election of a Standing Committee for the ensuing year, and the following gentlemen were elected:—Rev. Drs. Lyell, Berrian, Schroeder, and Hawks, of the clergy; and T. L. Ogden, William A. Duer, William Johnson, and Floyd Smith, Esqrs., of the laity.

The House then went into the election of Delegates to the General Convention, when the following gentlemen were elected, viz. Drs. Lyell, Milnor, Anthon, and Hawks, of the clergy; and P. A. Jay, T. L. Ogden, Stephen Warren, and James Emmett, Esqrs., of the laity.

The Secretary announced the resignation of Mr. H. Van Wagenen as one of the Trustees of the Fund for the Support of the Episcopate, which, being on motion accepted, Mr. W. H. Harrison was appointed in his stead.

The Report of the Trustees of the Episcopal Fund was then called up and read, from which it appeared that the present amount of the Fund is $101,732 98.

The Rev. Dr. Milnor presented the Report of the Committee on the Proposed Alterations of the Constitution of the Protestant Episcopal Church in the United States, which was, on motion, laid on the table.

On motion of the Rev. Dr. Schroeder, it was

Resolved, That when the House adjourn, it adjourn to meet at 6 o'clock in the evening of the same day.

On motion of the Rev. Dr. Hawks, the election of Supplemental Delegates to the General Convention was postponed until the evening session.

The Bishop then, in compliance with the canon, delivered his address.

The Report of the Committee on the Alterations in the Constitution, &c., was then called up and read.

The Report of the Committee proposed the following resolutions for adoption by the House.

Resolved, That this Convention approve of the proposed amendments to the constitution on the subject of the division of dioceses.

Resolved, That it is expedient that this Diocese be divided into two dioceses, and that the necessary measures be taken preparatory to such a division, in order that it be accomplished as soon as the Constitution and Canons of the General Convention shall admit.

The Rev. Dr. Hawks moved the following addition to the first resolution reported by the Committee, viz. And that the Delegates from this Diocese to the next General Convention be instructed to declare the assent of the Church in the State of New York to the changes in the constitution proposed by the General Convention of 1835, and by that body transmitted to this Convention.

Dr. Hawks urged the adoption of his amendment in an able and eloquent speech. He gave a rapid but luminous historical sketch of the origin and formation of our ecclesiastical constitution, from which he argued, that the power of altering the constitution was not vested in the General Convention, but reserved to the several Dioceses. The consequence of this theory is, (and it was strenuously enforced by the speaker) that a proposition to alter the constitution is not sent by the General Convention to the several Diocesan Conventions, merely as *information*, in view of which they are to elect their delegates for the ensuing General Convention, but that it is sent to the Diocesan Conventions as a subject, on which they are respectively to decide, and to instruct their delegates to express their decision in General Convention. Dr. Hawks was followed by Professor Potter, who took the opposite view of the subject, and argued that the power to alter the constitution was vested exclusively in the General Convention. The debate on both sides was uncommonly able and dignified, and listened to throughout with profound attention.

While the matter was under discussion, the hour of adjournment arrived, and the Convention adjourned. In the evening the House met, pursuant to adjournment, when the Committee on the Incorporation of Churches reported in favor of the reception of the Church of the Messiah, of this city, and St. Clement's Church, Wethersfield, Genesee county.

The discussion on the amendment of Dr. Hawks was then resumed.

At 7 o'clock, upon the suggestion of the Bishop, the Convention took a recess of half an hour, to allow the Corporation for the Relief of Widows and Orphans of Clergymen opportunity to hold a meeting.

After the recess, the Rev. Dr. Taylor offered the following substitute for Dr. Hawks' amendment, which was accepted by the mover:—And that the Secretary of this Convention be directed to communicate to the next General Convention a copy of this resolution. This amendment was adopted.

The first resolution proposed by the Committee was then taken up and passed.

While the second resolution was under discussion, a motion was made to adjourn, which was postponed to allow the Rev. Mr. Proal to give notice that he would to-morrow move the adoption of a canon, entitled, Of Committees for the Promotion of Christian Knowledge, which was read.

The Bishop appointed the Rev. Messrs. Proal and O. H. Smith, and Messrs. De Zeng and J. F. Depeyster as the Committee to whom this canon should be referred for a report on the same.

On Saturday the discussion of the second resolution reported by the Committee on the Alterations of the Constitution, &c., being the order of the day, was then resumed, and the resolution was adopted; whereupon, the Bishop officially announced his sanction to the measure.

On motion of the Rev. Dr. Milnor, the following resolutions were adopted.

Resolved, That in order to carry into effect the foregoing resolutions, the Bishop be respectfully requested to call a special Convention of this Diocese, at such time as will enable the Diocese to bring the subject fully matured before the next General Convention for the consummation of the proposed division.

Resolved, That a committee of seven clergymen and six laymen be appointed to confer with the Bishop, and designate the boundary line between the two dioceses into which it is proposed to divide this, and to report the same to the said special Convention.

The Chair announced the following gentlemen as the Committee mentioned in the foregoing resolution, viz. the Rev. Dr. Potter, the Rev. Messrs. Proal, O. Clark, Gregory, W. Shelton, Whipple, and Van Ingen; and Messrs. John C. Spencer, William S. De Zeng, Stephen Warren, William H. Seward, William C. Pierrepont, and Amasa Parker.

The Bishop having left the chair, the following resolution, offered by the Rev. Dr. Potter, having been put by the Secretary, was unanimously adopted.

Resolved, That this Convention entertain a deep and grateful sense of the manner in which the Rt. Rev. the Bishop of this Diocese has acceded to a division of the same, a measure which, though expedient on general grounds, must, by separating him from a beloved portion of his charge, be a source to him personally of great pain.

The Bishop resumed the chair.

The Report of the Special Committee on the Proposed Canon was then called up; whereupon, it was, on motion of Rev. Dr. Anthon,

Resolved, That so much of the Bishop's Address to the Convention, as refers to the subject of the Missionary and Education operations of the Diocese, and the distribution of the Bible and Book of Common Prayer, &c., be referred to a special committee of seven, of which the Bishop shall be Chairman.

Resolved, That the proposed canon be referred to the same Committee.

The Chair appointed the Rev. Dr. Anthon, and the Rev. Messrs. Haight, and E. M. Johnson, and Messrs. T. L. Ogden, Floyd Smith, and James F. Depeyster, on this Committee.

On motion, the election of a Treasurer by ballot, was unanimously dispensed with, and Mr. C. N. S. Rowland was reappointed.

On motion of Rev. Dr. Schroeder, *Resolved*, That the Report of the Committee on the expediency of applying to the Legislature, for an alteration of the Acts respecting the incorporation of churches, appended to the last Journal, be laid over until the next Convention.

The Standing Committee on the Diocesan Fund, made their Report, which was, on motion, concurred in.

The Secretary was directed to have 2,500 copies of the Journal printed.

On motion of the Rev. Dr. Anthon, the following preamble and resolution was adopted.

Whereas, the Board of Trustees of the General Theological Seminary have been constrained to appeal to the churches of our communion throughout the United States, for collections or contributions to meet the current expenses of the Seminary, for the next five years; and, whereas, the extent and affluence of the Diocese, the permanent establishment of the Seminary within her borders, and the momentous object of theological education, are considerations which most impressively demand of the Churchmen of the State of New York, a prompt, united, and liberal, response to this appeal.

Therefore, Resolved, That this Convention do fully recognise the peculiar claims of the Seminary to the zealous support of the Episcopalians of this Diocese.

Resolved, That the Convention do earnestly recommend to the clergy who may have the charge of congregations and to the vestries of churches, destitute of ministers, to have the collections contemplated by the Trustees, made on or before the Sunday after Ascension Day, in every year.

The minutes of this morning's session were then read and accepted.

The Convention having united with the Bishop in singing and prayers and having received his blessing, adjourned sine die.

Innovations.—Hitherto this word has been but another name for the abandonment of what is ancient and venerable in ecclesiastical usage, and the introduction of customs unknown to our fathers. But what if it should change its meaning, and be used to indicate a restoration of old customs which had long fallen into desuetude? Then, indeed, the tables would be turned, and the charge of "innovation" would be in danger of recoiling on the heads of those who have long since been used to hurl it at their neighbors. But every thing human has its limits, and when men have fairly gone to the full length of their tether in the work of disfiguration and destruction, it is in the course of human nature that the tide should turn, and that they should again attempt, with somewhat, perhaps, of the same impatience and want of judgment, to beautify and reconstruct the building which they have dilapidated. This surely is the more commendable work of the two, although its votaries may be betrayed into indiscretions as great as their antipodes, but of an opposite kind. Something of this sort, it would seem, has been for some time past showing itself in the Church of England, even in the heart of the Church, the University of Oxford. We have heard floating rumors, and, in much that we have read, have seen oblique indications of a new state of things growing up there, the novelty of which is such as to verify the adage of the wise man, that "there is no new thing under the sun." We should be pleased to have a description of these "innovations" from some friendly hand. For lack, however, of this desideratum, we are induced to offer the following extracts from a late pamphlet entitled, "The Popery of Oxford," written by a Mr. Maurice, who, as he beheld his visions, like a veritable disciple of the school of John Knox, "felt an indescribable horror stealing o'er his frame." We have not seen the pamphlet, but make our extracts from the (London) Christian Observer, whose editors have served up the woful tale, *con amore*, to excite the pious horror of their sympathetic readers.

There is a departure from the accustomed mode of conducting divine worship within the walls of that very building where all our collegiate establishment is expected to be present when the University sermons are delivered. This practice is not, indeed, sanctioned by the University, neither does it occur during the time the members are necessarily present, but in its parochial character as a place of public worship.

The practice of the officiating minister is of this description, as far as I am able to comprehend it, "He kneels on a low cushion, placed on the step of the communion-table, and turns from the congregation *with his face towards the communion-table*, in which position *he continues during* the prayers." He is not, however, singular in this practice. "A chapel of ease to this same church," about three miles distant from Oxford, on the Henly road, "has been recently consecrated, and the curate adopts precisely the same practice; reading the lessons from a small moveable desk, which just contains the Bible, and offering the prayers from a small octavo Prayer-book, kneeling on the step of the communion-table, with his face turned from the people towards the east."

Since the above was written, I have been within the walls of the new church at Littlemore, happening to pass that way, and finding the door open, and a person sweeping it out against the following sabbath; I am therefore able to add my own testimony to the above, as I have inspected the place where this strange work is being carried on. As I have never set my foot within the walls of a mass-house, I cannot decide upon the comparative merits of the case, but according to the descriptions afforded me, and the drawings I have seen, I should fear the parallel was as correct as it is conceivable. I felt an indescribable horror stealing over me as I carried my eye towards the eastern wall of the building, and beheld a plain naked cross, either of stone, or a good imitation of it, rising up and projecting out of the wall, from the centre of the table of communion, and forming the fulness of one of those arches which are so ornamentally arranged in sevenfold perfection within the rails. There, adjoining the gates of the said railed fence, was the hassock, upon which, not long before, a minister of the Reformed and Protestant Church had been kneeling. I could not divest my mind of that fond delusion of the man of sin, who openly bows down before the image of the cross, and worships the painted wood or the cold stone. May my natural eye never fall upon such a degrading spectacle! Above the arches rose the eastern window, in the elegant symmetry of the early English style of architecture, with its triple tier of lights, in the central division of which my offended eye detected one pane of glass, like a drop of blood, polluting the whole, and upon this I found the representation of an ornamental cross, or crosslet. * * * The next thing that arrested my attention was a second table or sideboard, within the same rails as the Lord's table—the latter, indeed, of stone, similar to the old monuments we see in many of our churches—the former, made of wood, attached to the wall, and most ingeniously contrived, so as to have the appearance of a large bracket or shelf, but the supporting limb reaching down to the ground. Upon this the articles of bread and wine are deposited previously to their being placed by the priest upon *the table* for consecration. I should not have mentioned this circumstance at all, if my attention had not in this manner been drawn to the subject, and had I not known that a moveable table is made use of in other churches for the same purpose, by which means the public labor under an impression that a peculiar and more than ordinary sanctity is attributed to that upon which the consecrated elements are placed, and that it is identical with the altar in use among the *Roman Catholics*. There is, I am aware, too little attention paid to decency and order in respect to the different ceremonies, and places, and articles, used in our public assemblies of divine worship; but let us not, by any unnecessary attention to things of this nature, be led, by slow though certain steps, into the opposite extreme. The people have still, in the great mass, a reverence, and respect, and an affection, for our Church, and its rites, and its ceremonies; and if that reverence should be turned into superstition or disgust, it must arise from the ill-directed zeal or ignorance of their respective parochial ministers. The engine of power wielded by a parochial minister who superintends his flock, and exercises his influence among them by appealing to their intellect, and bases that appeal upon the word of God—who governs them by the silken reins of love which is in Christ Jesus, and not by a blind devotion to him merely because he is their pastor, is, indeed, a most blessed and efficient instrument for their good, both here and hereafter.

The turning towards the table of the Lord on the part of the officiating minister, is calculated to give the congregation an improper notion of the sanctity of the article itself; the Roman Catholics call it the altar; and I regret that the long-established habit of common conversation should so long have seemed to encourage such a delusion. Our Reformers were most cautious in not applying in any part of our Book of Common Prayer this term to that table of communion. And we ought to be careful, lest by any of our practices we encourage such an idea. It is calculated to destroy the essential feature of the atoning death of Christ, of which the sacrament is not a commemorative sacrifice, but a memorial. An altar necessarily implies a sacrifice; but Christ himself is both an altar and sacrifice sufficient for the wants of his people.

* * * * * *

Another subject that demands the notice of our superior clergy is a slight innovation in the vestments of our younger brethren, who are only in Deacons' Orders. One of those ornaments of the ministers of the Church of England in use in the second year of the reign of King Edward the Sixth, has, by some means or other, been recovered, and made its appearance, not only in one of the Oxford churches, but also in a chapel of one of our most eminent and distinguished colleges. The precise form of this long-lost article of ministerial apparel I cannot exactly describe, having never seen it. But according to the information of those who have seen it, I should conceive that the following description will give some [idea] of its shape and form. It is a long strip of silk, about two inches and a half in width, thrown over the left shoulder, where it is fastened by a pin or button, and extends downwards to the bottom of the surplice, before and behind, with a fringe of the same material at each end, and a cross of black silk raised or embossed just above the fringed border, the arms of the cross being extended cornerwise, or in the shape of the Martyr's or St. Andrew's Cross. I have been informed that this vestment is not peculiar to the order of deacons, but is a portion also of the ministerial apparel of the priest, being then worn, like a chaplain's scarf, across both the shoulders. I therefore expect that those who have adopted it in their diaconal ministrations, will, as soon as they are admitted into the order of the priesthood, set their brethren, the priests, an example of conformity to this ancient custom.

Having given these and other quotations, the editors of the Christian Observer add—

We cannot hear, without just alarm, of fellows of colleges crossing themselves at particular parts of the service, as if they were in a mass-house, instead of a Protestant academical chapel; of the ostentatious display, inside and outside of churches, of crosses, triangles, doves, and other decorations, in a manner unusual in Protestant places of worship; of clergymen forsaking the reading-desk, to kneel, like Popish priests, before an "altar" surmounted with a cross, and with their back to the people while reading the daily service; of side tables introduced into chancels, for the attendants to place the bread and wine upon—an article of church furniture not authorized by the canons; and, even in the University church itself of Oxford, of Mr. Newman's accompanying the administration of the Lord's supper with unprescribed bowings, approachings, and retirings, very much after the fashion of Laud at St. Catherine-Cree Church—we do not add some attitudes, which are popularly considered as an "elevation of the host," since they may possibly arise merely from accidental circumstances.

We see nothing in these usages, to throw us into an ecstacy of superstitious horror like that which has stolen over the senses of good Mr. Maurice and the editors of the Christian Observer. If we must have "innovations," such as aim to assimilate our devotional feelings with those of "the fathers who lived in the old time before us" are, in our judgment, more defensible than the barbarian deformities to which the term "innovations" has long been more properly applied. Still we cannot but look upon these alterations with sentiments of regret and disapprobation. We do not regret them because they savor of superstition, nor—which, however, is nearer the truth—because they are needless and puerile; but we regret them because, as it appears to us, their tendency is to introduce division among those who might otherwise be perfectly united. The standard of doctrine and worship, as established by Cranmer, and his associate Reformers, and redeemed from the perversions of the Puritans by Bull and Waterland, Hammond, Stillingfleet, and Sherlock, is clearly marked and deeply seated in the affections of the great majority of the members of the Church of England. The true interests of the Church will be best consulted by perpetuating and rallying her members around this well known and much loved standard: and the introduction even of those deviations—if such there be—which are conformable to a really "orthodox catholic antiquity" seems to us, in the present state of things, to be alike unauthorized and impolitic. There are better judges, however, and more learned men in the Church of England who take a different view of the matter: as appears, among other proofs, from the following letter in the September number of the British Magazine, aimed evidently at the article in the August number of the Christian Observer, from which we have above quoted.

My Dear Sir,—Having lately been led to look at a periodical of the religious class, which, from the bitterness of its tone, I presume must be losing its popularity and its profits, and which I will not help to save from extinction by naming it, I have observed some articles reflecting on the authors of the Oxford Tracts, with respect to ecclesiastical vestments and postures at the celebration of public worship.

The two points to which I mean to allude here are, the restoration of the ancient stole or scarf, as a part of the liturgical dress of a deacon, and the practice of reciting the prayers of the morning and evening service at the rails of the altar.

As to the former matter, it is sufficiently notorious that the leading principle of our Reformation was, a determination to return to the *old paths* of primitive Christianity, from all the corruptions and innovations which had from time to time been introduced into our Church by the adherents of the See of Rome. Our Reformers departed from this rule in some few particulars, where they found that usages, in themselves allowable and proper, were so perverted by the superstitious as to make them, at that time, prejudicial to the Church. Of this kind were, probably, many of the canonical articles of dress of the clergy. It seems, however, but natural to suppose that the same principles which enjoined the disuse of such articles or practices, under those circumstances, would direct the restoration of them as soon as the objection was removed. In the present condition of our Church, prevented from legislating for herself in matters of this kind, it seems hard to tie every clergyman down to an exact conformity with what has been expressly authorized, when he has good evidence to produce from orthodox catholic antiquity for some apparent innovation in such a point as a *stole* or *scarf*, especially if his own bishop has not expressed disapprobation of his conduct. It might, however, be wise to abstain from any thing very unusual, for fear of offence to the unlearned; and therefore a plain black scarf might, probably, be more advisable than a piece of ribbon with a St. Andrew's cross worked on it, which some of the Oxford deacons are stated to adopt.

With regard to the recital of the prayers at the altar rails, it seems at variance with primitive custom, at least according to Bingham, who places the *ambo* at the lower end of that part of the nave of the church appropriated to the *faithful* and to the fourth order of *penitents*, who were allowed to stay and hear the prayers of the church.

The Protestant Church.—The New York American gives us the following eloquent eulogium on the "Mother Church," taken from an address delivered by Mr. Pownall, a conservative candidate for Westminster, to the mechanics and other industrious classes, at Liverpool.

It is not for a town, for a city, or for a county, that we are contending, but for the land of our forefathers, for the land that is dear to us; it is not only for the institutions to which I have been alluding, but for that which is even more dear to us, our national Protestant Church (enthusiastic cheering)—that Church which, while it was the brightest fruit of the Reformation, has continued for upwards of three hundred years the glory of the Protestantism of Europe. (Reiterated applause.) Where can you point to any other of the Reformed Churches that has maintained the principles of the Reformation pure and unsullied as they are maintained in the articles and services of the Church of England? (Cheers.) Where is there a Church containing all that Christianity enjoins on her followers, exhibiting to others that kindness and charity which they imbibe with their earliest lessons, at the same time bringing her children around that common centre of human sympathy and human hope—the cross that consummated eternal love? (Applause.) Where shall we find another Church which has weathered the storms and vicissitudes of time and circumstance, and now exhibits as fair a front to the Christian world as the Church which it is our duty, our privilege, and our pleasure to uphold? (Cheers.) It is said that the Church is old, and that the name given to her is "Old Mother Church." Why, it is precisely for that reason that I would cling more closely to her. It is the duty of the child to love the parent as she becomes more venerable with years,

with more intenseness and energy than when she was in the vigor and prime of life. (Cheers.) As we grow more matured we should feel more the value of the instructions she gave us in our youth; we should esteem more highly the comforts and consolations she poured forth in her liturgies and services, and more duly appreciate the everlasting things to which we have been taught to aspire through her ministrations. As the font received us when we could not lisp her hallelujahs, so the grave will receive us when we cease to repeat them, and the hallowed grass of her churchyard solitudes grow over us, till the trumpet sounds that shall summon us to re-echo them throughout eternity. (Protracted applause.)

In proportion as we are pleased with such heart-born tributes of affection, we cannot but be displeased and disgusted with those sickly opinions and measures which tend to undo the work of ages, by obliterating the distinctions of the Church, and ultimately subverting her existence. It is therefore with pleasure that we have read in the annexed extract from the Norwich Mercury, of the marked disapprobation which was shown by the clergy of Norwich (of whom it is said that three hundred were present) to the opinions of their new bishop, which, we are sorry to say, do him no credit either as a theologian, or as a man of intelligence; and which can only be termed "liberal" where liberality has become another name for the plenitude of folly.

The enthronement of Dr. Stanley, Bishop of Norwich, took place in the cathedral at Norwich on Thursday week. After the conclusion of the ceremony, the Bishop preached a sermon for the benefit of the Society for the Promotion of Christian Knowledge. Dr. Stanley gave deep offence to his clergy by the liberality of his opinions—

"He called upon his reverend brethren to bear in mind that they should have but one object, and that was to extend the religion of the Cross; they must cast the mantle of charity over those who differed from them; and before they complained of schism, they must first learn what schism was. Let no man think himself free from schism because of outward form; there might be unity of spirit without unity of form: let no man accuse his neighbor of schism because he was a dissenter from his creed; he alone is the schismatic who creates feuds in the Church of CHRIST. If there were so many shades of opinion on political subjects, how was it possible that as regards religion, the most important of all subjects, there should not be differences of belief?"

With reference to education, he said—

"Some persons refused to sanction education unless connected with religion: with those persons he presumed to differ. It was the object of education, by raising people in the moral scale, to place their minds above the sensualities of this world, and prepare them for the spirit and not alone the forms of religion. The moral improvement of the people had always a great share in his endeavors and desires, and it was a subject that should form part of the duty and objects of every Christian minister. He said that societies should not exclusively belong to the Church; and called upon Dissenters who had withheld their support on account of such a supposition, to cast the thought in future from their minds. The Church did not mean the ministers of religion alone, but meant all who believed in salvation through CHRIST."

Such sentiments as these were intolerable to the clergy, and they marked their disapprobation by omitting the usual request to the Bishop to publish his sermon. At a dinner given in support of the Society above mentioned, at which the Bishop was present, Archdeacon Glover noticed the omission, which he believed was intentional; and moved that the Bishop be requested to allow his sermon to be printed. Whereupon the Reverend Lord Bayning rose immediately, and said—

"Gentlemen, the omission of the request was intentional, and I avow it; for this reason—because I cannot be supposed to identify myself with or to sanction opinions such as those contained in the sermon."

EASTERN DIOCESE.—The Annual Convention of the Eastern Diocese met on the 27th ult., at New Bedford. There was one clergyman present from Maine, one from New Hampshire, twenty from Massachusetts, and twelve from Rhode Island, together with a number of Lay Delegates. After the reading of the Bishop's address, and the consequent vote of thanks, it was

Resolved, That a committee of eight (a clergyman and a layman from each of the states comprised in the Eastern Diocese) be appointed, who shall consider and report on so much of the Bishop's address as relates to the election of an Assistant Bishop. Rev. Dr. Crocker and Edward S. Wilkinson, Esq., of Rhode Island, Rev. Mr. Edson and Samuel Cutler, Esq., of Massachusetts, Rev. Mr. Greenleaf, of New Hampshire, Rev. Mr. Horton, of Maine, and (there being no Lay Delegates present from Maine and New Hampshire) Barnum Field and S. T. Northam, Esqrs., were chosen.

The next day the Rev. Dr. Crocker, in behalf of the Committee, read and presented the following report, which, on motion of the Rev. Mr. Bristed, was accepted.

The Committee to whom was referred so much of the Bishop's address as relates to an Assistant Bishop, have given the important subject a deliberate consideration; and, craving permission to report in the form of preamble and resolution, respectfully submit the following.

Whereas the Church, in her wisdom has provided by canon for the election of Assistant Bishops; and whereas our venerated diocesan has often, in public and private, feelingly expressed his consciousness of a permanent physical feebleness, and those growing infirmities of body, which ever attend declining years; and in his present address has not only intimated that he has a right to claim, on the ground of the canon, an assistant, but has in effect actually requested you to give him one.

Therefore, a majority of your Committee have *Resolved*, That respect for the opinion of the Bishop on this subject, and a becoming solicitude which we all feel to gratify his reasonable wishes, together with the call of certain portions of the Diocese for more of that Episcopal visitation which his long experience has taught him to be so essential to the progress and spiritual prosperity of the Church, than they now receive, or he is able to render, demand of this Convention an immediate action in the case.

And furthermore, we must be permitted to add, that we are impelled the more strongly to recommend this measure, from a full belief that, if carried into effect, it will, under GOD, be the means of prolonging the life of the Bishop, by the relief it must afford, and of thus lengthening the period of his invaluable services, and multiplying the number of those wise counsels with which the present generation has been blessed, and to which posterity will look as lights to guide them in this dark world.

N. B. CROCKER.

The proceedings which followed the acceptance of the report are as follows.

The Bishop requested the Rev. Dr. Crocker to take the chair, and retired.

The Rev. Mr. West moved the adoption of the resolution contained in the report.

The Rev. Dr. Wainwright moved the division of the resolution, so as first to try the question, Is it expedient to relieve our diocesan by the election of an Assistant Bishop? This division was approved, and this member of the resolution was adopted.

The Rev. Mr. Bristed offered the following resolution.

Resolved, That the Assistant Bishop, whenever elected, be chosen by the Convention of the Eastern Diocese. Pending the discussion of this resolution, on motion of Alexander Jones, Esq., Convention adjourned to 2 o'clock, P. M.

Thursday, 2 o'clock, P. M.

Convention assembled, the Rev. Dr. Crocker in the chair.

On motion of Rev. Mr. Taft, leave of absence, during the remainder of the session, was granted to Mr. Edward Walcott, a delegate from St. Paul's Church, New Providence.

The consideration of Rev. Mr. Bristed's resolution was resumed, and, after much animated discussion, the resolution was adopted. The ayes and noes being called for by Rev. Mr. Edson, were as follows.

Ayes.—Rev. Messrs. Horton, Greenleaf, Babcock, Bent, Clinch, Hassard, Howe, Leach, Lewis, McBurney, Fuller, Stone, Vail, Waters, Cull, Bristed, Crocker, De Wolf, Fenner, Munroe, Peck, Pratt, Vinton, Van Zandt, and West.

Messrs. Cutler, Brightman, Jones, Gurney, Wells, Smith, Bent, Bowler, Field, Stevens, Needham, Lee, Fuller, Burdick, Northam, Rand, I. Warren, Pierce, S. Warren, Muenscher, Washburn.

Noes.—Rev. Messrs. Livermore, Appleton, Baury, Clark, Edson, Mason, Wainwright, Watson, Hathaway, Taft.

Messrs. Wilkinson, Hanscom, Shiverick, Collins, Edson, A. Alden.

Mr. Welcome B. Sayles was, on his request, excused from voting.

Rev. Mr. Vinton moved the following resolution.

Resolved, That the Secretary of this Convention be instructed to give notice to the Secretaries of the several State Conventions in this Diocese, and to each church in the Diocese, of a special Convention to be holden on the 10th of January next, to choose an Assistant Bishop, according to the seventh article of the constitution.

The Rev. Mr. West offered the following amendment to Rev. Mr. Vinton's resolution.

Resolved, That this Convention, when it adjourns, adjourn to meet in St. Paul's Church, Boston, on the 10th day of January next, for the purpose of choosing an Assistant Bishop of this Diocese, and that notice be given of such adjournment by the Secretary to the clergymen and parishes of the Diocese.

The Standing Committee for the ensuing year are

Rev. J. M. Wainwright, D. D., Rev. J. S. Stone, D. D., Rev. N. B. Crocker, D. D., Rev. Moses B. Chase, Rev. Joel Clapp, of the clergy; Edward A. Newton, S. T. Northam, J. C. Merrill, Edward S. Rand, Esqrs., of the laity.

USEFUL KNOWLEDGE.—The following extract from a speech delivered on a recent public occasion, by a clergyman of the Church of England, conveys a caution which ought to be widely circulated.

Dangers stand thick around us. All our institutions are based upon the word of GOD, and I maintain that whatever tends to depreciate the word of GOD in the estimation of the people, endangers the whole of our institutions. But I think it wrong to ascribe all our dangers to the influence exerted by Roman Catholics. I think that there exist among ourselves evils as rife, as injurious, as any that result from the influence and exertions of the Roman Catholics. I do not now allude to the open attacks of infidelity; that is an evil, but I think that, to most minds, it carries with it its own antidote. But the great idol of the day in which we live—the idol to which most are bowing their knee—is the pursuit of useful knowledge. It is an adventurous thing; it is as much as a man's character for common sense is worth, to dare to say a word which might appear to reprobate the spread of useful knowledge. But I maintain that *the mode* in which this knowledge is pursued has the effect, first, to separate religion from all other inquiries, then to represent those inquiries as sufficient for human happiness; thus to make the Bible only secondary, and then, to exclude every statement of the Bible which does not harmonize with the results which have been previously deduced from the principles of natural religion.

The Annual Meeting of the Protestant Episcopal Tract Society, together with the Bible and Common Prayer-book and Education and Missionary Societies, was held in St. Thomas' Church, on Thursday evening, October 5. The meeting was opened with devotions by the Right Rev. B. T. Onderdonk, D. D., who presided at the meeting, after which the report of the Bible and Common Prayer-book Society was read by Mr. Henry E. Davies. The adoption of the same was moved by the Rev. J. W. Brown, accompanied by an appeal to the members of the Church in its behalf. The Report of the Education and Missionary Society was read by the Rev. Thomas H. Taylor, D. D., followed by the Rev. S. Chalmers Davis, who advocated the adoption of the same. The Report of the Tract Society was read by the Rev. F. H. Cuming, after which (according to previous notice) a collection in aid of the Society, amounting to $120 37, was made. The congregation then united in singing the 105th Hymn, when, after devotions by the Bishop, the meeting adjourned.

The collection of $23 68, acknowledged in the Churchman of August 19, as made in St. Luke's Church, Athens, was so published by mistake,; it should have read St. Luke's Church, Catskill.

ROBINSON'S GREEK AND ENGLISH LEXICON.—A prospectus has been issued in London for reprinting this work of Professor Robinson. It is to be edited by Dr. Bloomfield, the author of the Critical Digest, &c.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—City of New York.—Wednesday, October 4, laid the corner-stone of St. Timothy's (German) Church.—The address was delivered in the German language, by the Rev. James C. Richmond, rector of St. Michael's, St. James', and St. Mary's Churches.

Twentieth Sunday after Trinity, October 8, instituted the Rev. William Richmond into the rectorship of Zion Church, and admitted Ebenezer H. Cressey to Deacons' Orders, and the Rev. Johnson A. Brayton, Deacon, missionary at Norwich, Chenango county, to the priesthood. Morning prayer was read by the Rev. James Milnor, D. D., rector of St. George's Church, assisted by the Rev. Samuel C. Davis, Deacon, minister of St. Stephen's Church, New Hartford, Oneida county, who read the lessons. The keys of the church were presented to the rector, in behalf of the Vestry, by Mr. John Heath, senior warden; the sermon preached by the Bishop; and the candidates presented by the Rev. Orsamus H. Smith, rector of Zion Church, Louisville, Otsego county. The Rev. Charles M'Cabe, rector of St. James' Church, Milton, Saratoga county; the Rev. Henry Gregory, rector of Calvary Church, Homer, Courtlandt county; and the Rev. Moses Marcus were also present, and assisted in the laying of hands on the candidate for the priesthood.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Twenty-first Sunday after Trinity, October 15, Johnstown, *Montgomery county*, consecration, A. M., confirmation P. M. Tuesday, 17, Little Falls, *Herkimer county*, ordination A. M., confirmation P. M. Thursday, 19, *City of Utica*, ordination, A. M., confirmation, P. M. Friday, 20, New Hartford, *Oneida county*, ordination, A. M., confirmation, P. M

Twenty-second Sunday after Trinity, October 22, Louisville, *Otsego county*. 23, Gilbertsville, ordination A. M., confirmation P. M. Wednesday, 25, Delhi, *Delaware county*, ordination A. M., confirmation P. M. 26, Hobart.

Twenty-third Sunday after Trinity, October 29, St. Paul's Church, Poughkeepsie, *Dutchess county*, institution A. M., confirmation P. M.

Twenty-fifth Sunday after Trinity, November 12, Eastchester, *Westchester county*, ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

CONFIRMATIONS IN NEW YORK AND BROOKLYN.—Bishop Onderdonk proposes holding the annual confirmations in New York and Brooklyn, for the ensuing season, as follows:—

Advent Sunday, December 3, St. Peter's Church, *Brooklyn*.

Third Sunday in Advent, December 17, Grace Church, *New York*.

First Sunday after Christmas, December 31, St. Philip's Church.

Second Sunday after Epiphany, January 14, All Saints' Church.

Fourth Sunday after Epiphany, January 28, the Church of the Nativity.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn*.

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York*.

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn*.

CLERICAL CHANGES.—The Rev. Thomas Mallaby has received and accepted an unanimous call to the rectorship of St. James' Church, Goshen, N. Y.

The Rev. James Coghlan, of the Church of England, having complied with the requisites of the constitution and canons, has been received by the Bishop as a presbyter of this Diocese; and is engaged as assistant minister of St. Paul's Church, Flatbush, Queen's county.

A visitation of the Archdeaconry of York was held in St. James' Church, in the city of Toronto, on Wednesday, the 13th inst., at which were present sixteen of the clergy comprised in that Archdeaconry. Prayers were read by the Rev. J. G. Geddes, and the lessons by the Rev. M. Burnham; after which a sermon, replete with pious and sound admonition, was delivered by the Rev. Dr. Phillips. It is to be regretted that so few of the members of the congregation attended on this occasion, for the clergy present constituted nearly the whole of the auditory; but whether this circumstance is to be ascribed to defective notice, or to an impression on the part of the public that the benefit of the edifying services of the day was to be confined to the clergy officially cited, we cannot forbear expressing it as our opinion that both the interest and advantage of such clerical conventions would be much heightened by a participation, on the part of the laity, in such portion of the services at least as are manifestly designed to be public.

After a short adjournment,—and doubtless the thinness of the audience was a ground for its adoption, when to the clergy it must prove so convenient,—an animated and instructive address was delivered by the Venerable the Archdeacon of York to the clergy present. The subject of this address was confined chiefly to the external circumstances of the Church, and to its present position as affected by recent proceedings at home; and it was concluded with a spirited exhortation to that vigilance and resolution which the menaced condition of our affairs seemed so imperatively to demand from every member and adherent of the Church.

The several addresses,—alluded to in our last,—which had been agreed upon at the meeting of the Archdeaconry of Kingston, were then submitted to the clergy now assembled, by a deputation appointed for that purpose, and their concurrence in the substance of them requested, in order that they might go forth as the sentiments of the united body of the clergy of Upper Canada. Committees were appointed to take these addresses, respectively, into consideration, and on the following day,—the reports of the several committees having been presented—the addresses, after a few slight verbal alterations, were unanimously adopted.

The deputation from Kingston, also, presented a series of resolutions, founded upon the present condition of the affairs of the Church, which, after considerable discussion, were also adopted without material alteration. Upon these resolutions an address was subsequently drafted to the Queen and Parliament; embodying, briefly the constitutional claims of the Church of England to the property so long the subject of needless disputation, protesting against interference with these her vested rights by any inferior tribunal, and supplicating a final settlement of the question by a Declaratory Act of the Imperial Parliament. What may be the issue of this appeal we pretend not to divine; although from such a tribunal the Church of England has much more to expect than from the subordinate and time-serving authorities who, after partial consideration, or in submission to the shifting doctrine of expediency, would pronounce unfavorably upon her claims.—*The Church.*

CALENDAR.

OCTOBER.

15. Twenty-first Sunday after Trinity.
18. Feast of St. Luke the Evangelist.
22. Twenty-second Sunday after Trinity.
28. Feast of St. Simon and St. Jude the Apostles.
29. Twenty-third Sunday after Trinity.

MARRIED,

On Wednesday evening, October 4th, in St. Mark's church, Orange, N. J., by the Rev. Richard Cox, the Rev. James A. Williams, rector of said church, to Miss Elizabeth Ann Condit, daughter of Mr. Ichabod Condit, of that place.

NOTICES.

A meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York, will be held in the basement of Christ church, on Monday evening, 10th inst., at half past 7 o'clock.

The members of the Society are invited to be present.

By order of the Board.

CHARLES W. CARMER, Rec. Sec'y.

October 14, 1837.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A meeting of the Society will be held at St. John's chapel, on Tuesday, 18th inst., at 7 o'clock, P. M.

By order.

PIERRE E. F. MCDONALD, Rec. Secretary.

A meeting of the Board of Trustees will be held on the same evening, at 8 o'clock.

New York, October 14, 1837.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—Remittance of $35 from Rev. M. T. C. Wing, Gambier, Ohio, being weekly offerings from Harcourt parish, Gambier—for general purposes 7 60; Africa 4 75; Syra 2 13—14 48; from Ladies' Society, Trinity church, Columbus—for general purposes 13 75; Greece 5 50—19 25; from All Saints, Portsmouth, 1; balance of remittance for Africa 27 cents—35. Received from the Rev. Abram B. Hart, rector of St. Andrew's church, Harlem, from the quarterly contributions of said church, being the proceeds of contributions upon the first Sundays of July and October, 13. Received by the hands of Rev. J. D. Carder, from Miss Catherine Comack, Circleville, Ohio, for Africa, 3; collection in Zion church, Louisville, Otsego co., by the hands of Rev. O. H. Smith, 3—6. Received from Rev. Pierre P. Irving, rector, the monthly offerings of Trinity church, Geneva, 25. Received offerings of Trinity church, Athens, N. Y., by the hands of Rev. L. Thibou, rector, 5. Received from the pupils of the Sunday school of St. George's, Hempstead, by Rev. W. M. Carmichael, rector, for Cape Palmas, 2 25. Received by the hand of the Rev. Marshall Whiting, from a lady, 5; anot her ldy 5; a gentleman 3—all communicants of Zion church, Onondaga—13. Received from Rev. Harry Croswell, D. D., New Haven, offerings of the church, in Trinity parish, for China 10; Africa 1 50; and for schools in Greece, from Sunday school children, 58 50—70. Rec'd from St. Peter's church, Albany, by the Rev. Horatio Potter, rector, 100. Received offerings of Trinity parish, Lansingburgh, Rensselaer co., N. Y., 5.—Total receipts $274 25.

By an error of the press in the Churchman of 7th October, the total receipts were stated as $1565 06, instead of the true amount, $565 06; and in the Churchman of 30th September, the sum of $100, received at Boston, of E. M. P. Wells, should have been, from the Rev. E. M. P. Wells.

CHARLES J. ALDIS, Acting Treasurer,
October 10, 1837. Bank of America.

DOMESTIC MISSIONS.

Since his report of the 4th October instant, the Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society has received the following contributions, viz.

By the hands of the Rev. Dr. Milnor, an appropriation made by the Association of St. George's church, N. Y., for the Promotion of Christianity, of which $40 are intended for the purchase of Sunday school books for the parish of Tecumseh, Michigan, 450; from the Female Association of St. Matthew's church, Plymouth, Ct., by the hands of the Rev. Daniel Burhans, D. D., for Domestic Missions, 7; from St. John's church, Yonkers, N. Y., by the hands of the Rev. A. H. Crosby, Rector, 40; from monthly offerings of Trinity church, Rensselaer county, N. Y., for Domestic Missions, 5; from the offerings of Trinity church, Athens, N. Y., by the hands of the rector, the Rev. Lewis Thibou, for Domestic Missions, 10; from the monthly offerings of Christ church, Oswego, Oswego county, N. Y., for Domestic Missions, by the hands of the Rev. J. McCarty, 20; by the hands of the Rev. Jesse Pound, from the Christian Benevolent Society of Christ church, Manlius, N. Y., 5; by the hands of the Rev. H. Gregory, from the Parish Association of Calvary church, Homer, N. Y., 5; by the hands of the Rev. O. H. Smith, from a lady of Christ church, Burlington, Flats, N. Y., being her annual contribution for benevolent purposes, 4 37; by the same hands, collection in Zion church, Louisville, Otsego county, N. Y., 6 23; by the hands of the Rev. Horatio Potter, subscriptions and donations in the parish of St. Peter's church, Albany, after a visit of the Secretary and General Agent, on Sunday, October 1st, 1837, 200; by the hands of the Rev. Charles Dresser, offerings of St. Mark's church, Halifax Court House, Va., to aid in sending missionaries to the Diocese of Illinois, 50; from St. Stephen's church, New Hartford, Oneida county, N. Y., for Illinois, 1 25; domestic, 1 84—3 09; from St. John's church, Canandaigua, N. Y., for Domestic Missions, 11; a widow's mite, in aid of Domestic Missions, 2.—Total, $818 69.

JAMES SWORDS, Treasurer.

New York, Oct. 11, 1837.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums, viz.

October 5, 1837.—From Trinity church, Utica, per Rev P A Proal, rector,	$15 00
From Christ church, Manlius, per Rev Jesse Pound, miss.,	5 00
From Trinity church, Lansingburg, per Rev P L Whipple, rector,	3 00
From Trinity church, Athens, per Rev. Lewis Thibou, rector,	3 00
From Trinity church, Geneva, per Rev P P Irving, rector,	10 00
From —— Sherburne, per Rev L A Barrow, miss.,	1 00
From Calvary church, N Y,	2 44
October 6.—From a collection made at the anniversary held in St Thomas' church, N Y,	120 37
From the Sunday scholars of Trinity church, Windham, Greene county, per Rev O P Holcomb,	1 00
From St Peter's church, Albany, per Rev H Potter,	20 00
From Rev T H Taylor, D D, to constitute himself a life member,	10 00
October 7.—From Trinity church, Centrefield,	5 00
From St Andrew's church, Waldron,	2 00
*A donation, with the following note: "*From a life member*, who understands by this term, one who will continue through life to do all he can in aid of a good cause."	10 00
	$207 81

THOMAS BROWNING, Treasurer,
October 11. 77 Maiden lane.

* Should like all our life members to follow the example.

The annual subscriptions fall due at the anniversary. Those subscribers who have not paid for the past year, will confer a favor to the Society, and save the commission for collecting, if left with the Treasurer, or with Mr T C Butler, the Agent, at the Depository, No 28 Ann street, up stairs.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums, viz.

October 4, 1837.—From St Paul's church, Oxford, Chenango county, per Rev L Bush,	$6 00
From the Association of St George's church, N York, for the Promotion of Christianity, per Rev Dr Milnor,	50 00
October 5.—From Trinity church, Utica, per Rev P A Proal,	15 00
From Rev Isaac Sherwood, missionary, Huntington, L I,	4 59
From Trinity church, Lansingburg, per Rev P L Whipple,	5 00
From Trinity church, Athens, per Rev L Thibou,	5 00
From Trinity church, Geneva, per Rev P P Irving,	10 00
From Rev L A Barrow, missionary, Sherburne, Chenango county,	1 50
October 6.—From Trinity church, New Rochelle, per Rev Lawson Carter,	20 00
From St John's church, Yonkers, per Rev A H Crosby,	3 21
From Christ church, Gilbertsville, per Rev John Hughes, missionary,	2 00
	$122 30

THOMAS BROWNING, Treasurer,
October 11. 77 Maiden lane.

The annual subscriptions fall due on the anniversary. Those subscribers who have not paid for the past year, will confer a favor to the Society, and save the commission for collecting, if left with the Treasurer, or with Mr. Butler, the Agent, at the Depository, 28 Ann street, up stairs, who has a new edition of the Prayer-book ready for distribution.

CITY MISSIONS.

The Treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums since 27th August:—

From Rev L P Bayard, D D, the offering of St Clement's church, $3; collections in the church of the Holy Evangelists, 36 68; from Jno P Stagg, annual subscription, $50; Jno H Williams, do, 25; J A Perry, do, 100; Thomas Otis, do, 30; Jacob R Le Roy, do, 30; A Harris, do, 100; George T Fox jun, do, 25; J Alstyne, do, 25; O Camman, do, 25; E G Faile, do, 50; T L Wells, do, 10; G G Van Wagenen, do, 10; Henry Suydam, jun, do, 25; collections in the church of the Epiphany, 164 19; from Henry A Beach, donation as a life member, 15.—Total, $723 87.

LEWIS PHILLIPS, Treasurer.

October 11, 1837.

PROTESTANT EPISCOPAL PRESS.

The Treasurer of the above institution acknowledges the receipt of $32 26 from the Female Bible and Prayer-book Society of St John's church, Canandaigua, left in deposite, subject to their order in Bibles and Prayer-books.

HENRY COTHEAL, 28 Ann street.

October 12, 1837.

GENERAL PROT. EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the above institution, gratefully acknowledges the receipt, since last Thursday, of the following sums, viz.

From Trinity church, Geneva, $10; from St Peter's church Albany, 20; from Pierrepont Manor, 6; from St Andrew's church, Harlem, balance of donation last week, 25 cents; from Christian Benevolent Association of Christ church, Manlius, 3.—Total, $39 25.

JNO. W. MITCHELL, 28 Ann street.

October 12, 1837.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has the pleasure to acknowledge the receipt of the following sums, viz.

From the Rev Abram B Hart, rector, the proceeds of two quarterly contributions from the congregation of St Andrew's church, New York, $30; from the Rev Pierre P Irving, rector, part of the monthly offerings of Trinity church, Geneva, 10; from the Rev H Gregory, from the Parish Association of Calvary ch., Homer, 2.—Total, $42.

EDWARD R. JONES, Treasurer.

October 11, 1837.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

Received from a collection taken up in St John's church, on Sunday, 8th instant, $161 47; by the hands of the Rev Dr Berrian, being an anonymous donation, 20; donations and subscriptions during the last three weeks, 308.—Total, $489 47.

G. T. FOX, jun., Treasurer.

October 10, 1837.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

Gideon Lee, $10; a lady 2; J Flanagan, 1; S E Wallace, 1; cash, 81 cents.

R. SPENCER, Treas. of Build. Com.

Donations may be left at the Protestant Episcopal Press, 28 Ann street; Messrs. Swords, Stanford & Co., 152 Broadway, or with any of the following persons, members of the Building Committee: John Smith, Thirtieth street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth street; Alonzo R. Cushman, 188 Pearl street, or Ninth Avenue.

The building has been commenced: shall it be finished?

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Oct. 11, from the following persons, viz.

Sandford Hunt, Hunt's Hollow, with remittance—C Stimpson, jun—Postmaster, Lancaster—Rev J C Rudd—Postmaster, Mobile—Rev J J Hunt—Rev Wm White, with remittance.

Received by the Gen. Prot. Episc. S. S. Union.

Postmaster, Roseland, Va—do, Milford, Del.—Wm C Pierrepoint, with remittance—Anthony Hyde, do—Rev P P Irving, do.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From September 28, to October 11, 1837, inclusive.

Geo. Rowland, 1 package, Norfolk, Va, schr Virginia. Rev T J H Bridge, 1 box, St John's, Newfoundland, schr Royal William. J Juliand & Brothers, 1 pkge, left F T Peck & Co, 205 Pearl street. Rev D H Short, 1 pckge, Danbury, Ct, left 82 Franklin st. Rev Jno A Hicks, 1 pkge, Rutland, Vt, care of Burt & Mason, left at Titus & Townsend's, 229 Pearl st. J & J N Bogert, 1 pkge, Geneva, left at Woods & Sons, Pearl st. Rev Dr Creighton, 1 pkge, Tarrytown, N Y, left 127 Hudson st. Curtis & Sprague, Hudson, N Y, left Freeland & Hoffman's, 5 William st. Rev J McCarty, 1 pkge, Oswego, N Y, left Swords & Co. A E Miller, 1 pkge, Charleston, S C, ship H Allen. Rev Jno Brown, 1 package, Newburgh, steamboat Highlander. Charles Stimpson, 1 pkge, Boston, steamboat Massachusetts. Thomas Latimer, 1 pkge, Philadelphia, Union Transportation Line, for Philadelphia. Rev A Ten Broek, 1 pkge, Fishkill landing, barge Washington. Rev D Babcock, 1 pkg, Balston Spa Western Hotel. Rev Mr Pardee, 1 pkge, Malone, N Y, Northern Hotel. Jas. Riack, 1 pkge, London, ship Quebec. Jas. Bailey, 1 pkge, Platsburgh, N Y, sent J J & J Van Allen, 158 Pearl street. Rev S A Crane, 1 pkge, Burlington, Vt, sent F J Huntington, Pearl st. Rev S McHugh, 1 box, Holland Patent, sent Western Hotel. Edward Wiley, Savannah, 1 pkge, brig Wm Taylor. Rev Wm Lucas, 1 pkge, Auburn, N Y, sent to Swords, Stanford & Co. Rev P P Irving, 2 pkges, Geneva, N Y, sent to John Duer, Esq, 20 Bond st. Mrs May, 1 package, Left at Crocker & Williams', 94 Pearl st.

A GENEROUS ACT.

Just published, by an individual, ZERAH, THE BELIEVING JEW, *in aid of laying the corner-stone of Jesus' Church*, a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
D. Appleton & Co.	do.
G. & C. Carvill,	do.
Doolittle & Vermilye,	262 Greenwich st.
Thomas Latimer,	Philadelphia.
Charles Stimpson, jun.	Boston.
Weeks, Jordon & Co.	do.
Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued.

August 12.

MISS JUNE'S BOARDING-SCHOOL FOR YOUNG LADIES,

WHITEPLAINS, WESTCHESTER COUNTY, N. Y.

Terms.—Board, including washing, fuel, lights, and tuition in English branches, $130 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese and Poonah Painting, per course of lessons,	6
French,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell, Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Baldwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar st., New York. o7 6m

The Rev. MOSES MARCUS, B. D., with the advice of some of the city clergy, announces his intention to conduct a private class, for the purpose of giving instruction in Hebrew to such persons as may be desirous to acquire a knowledge of the sacred language.

References are permitted to be made to the Rev. Wm. Berrian, D. D.; the Rev. Manton Eastburn, D. D.; the Rev. Francis L. Hawks, D. D.; and the Rev. Samuel Seabury, D. D.

Terms of instruction, and further information, may be obtained by addressing Mr. Marcus, either at the Episcopal Press, 28 Ann street, or at Messrs. Swords, Stanford & Co., 152 Broadway. s30

CHURCH AND PARLOR ORGANS.

The subscriber offers for sale five Church Organs, among which is one very superior swell organ. These instruments are calculated for churches of various sizes, and will furnish strangers now in the city an opportunity of making a selection. Four Cabinet Organs, suitable for drawing room; also, one second-hand Church Organ, of six stops.

HENRY ERBEN, 94 Centre st.
o7 3t east end of Canal st.

CHRISTOLOGY

Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale here. s30tf

INSTRUCTIONS ON THE PIANO FORTE.

A young lady who can give the most unexceptionable references as to character and professional abilities, would receive a few young ladies in her present class of pupils on the Piano Forte. For further particulars inquire of Louis Sherman, Agent, 28 Ann street, New York. s30tf

TYNDALE.

The New Testament of our LORD and Saviour JESUS CHRIST; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23tf

EPISCOPAL TRACTS.

The public are informed that the Press have now on hand a complete assortment of Tracts, which they will furnish in large or small quantities, on the most liberal terms.

All orders for tracts should be addressed to the office of the Protestant Episcopal Press, 28 Ann st. s30

TO LET,

The third story of the "Church Buildings," 28 Ann street. Possession given immediately. For terms, apply to Louis Sherman, Agent of General Protestant Episcopal Sunday School Union.

CHURCH VAULTS.

Several family vaults in the yard of St. Luke's church on Hudson st., remaining unsold, may be had on accommodating terms, by applying to the sexton thereof, directly opposite the church, or at 72 Wall street.

C. H. SLIP.

July 8. 3m

FOR SALE,

A fine-toned Organ, suitable for a small church. Apply to Mr. Louis Sherman, office of the Episcopal Press.

s23

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

Proposals for publishing, in 1 vol., octavo—price to subscribers $2 50, to nonsubscribers $3, to be paid on the delivery of the work—dedicated, by permission, to the Right Rev. Benjamin T. Onderdonk, Bishop of New York,

A GRAMMAR OF THE HEBREW LANGUAGE,

WITH POINTS; BY THE REV. MOSES MARCUS, B. D.

Mr. Marcus proposes, provided a sufficient number of subscribers to the work can be obtained to justify his doing so, the republication of his Hebrew Grammar, which was first printed in England in the year 1825, dedicated by permission to the Right Rev. HENRY BATHURST, D. C. L. Lord Bishop of Norwich, F. A. S.; and to the Right Rev. HERBERT MARSH, D. D., Lord Bishop of Peterborough, F. R. A. S., and Lady Margaret Professor of Divinity in the University of Cambridge.

The Hebrew language, which for years had formed no part of a liberal education, has now attracted very general attention. The conversion of the Jews to the Christian faith, to which the public mind has been called, and a laudable desire to read the Old Testament in its original tongue, have probably been the chief causes of this revival of BIBLICAL LEARNING.

It has thus become highly important that every facility should be afforded in a pursuit so useful and interesting, and with this view Mr. Marcus was induced to employ his leisure in promoting this desirable object; for, although it is true that several Hebrew grammars have been published in the English language, still it is well known to those who are best acquainted with Hebrew, that these grammars are, for the most part, deficient both in arrangement and syntax; that the pronunciation they teach is what may be called the *Doric* style of the Jews; and that they are not a little erroneous in other respects.

In reference, therefore, to the present work, Mr. Marcus would beg to state, that he has freely availed himself of the labors of his predecessors, but that he is more especially indebted to the incomparable BUXTORF, who is allowed to have pursued Hebrew learning, in all its departments, with more success than any other individual, Jew or Christian, whose excellent grammar having formed the basis of the present production, will now, in its new form, become accessible to persons unacquainted with the Latin language.

The above work is used in King's College, and Christ Hospital, London, and in other leading institutions in England. Its publication was encouraged by their Royal Highnesses the Dukes of York and Gloucester; their Grace the Lord Archbishop of York, and the Lord Primate of Ireland; the Right Honorable the Earls of Cardigan, Carysfort, Spencer, and Westmoreland; the Right Reverend the Bishops of London, Bangor, Carlisle, Norwich, Oxford, Peterborough, St. Asaph, Down, and Connor, and the Bishop of Aberdeen; the Right Honorable the Lords Holland, Lilford, Nugent, Sondes; the Right Honorable the Ladies Fitzpatrick, Holland, Elizabeth Percival; the very Reverend the Dean of Westminster; the Venerable the Archdeacon of Northampton; the Regius Professors of the Universities; the Reverend the Clergy, and very many of the most distinguished of the laity.

Mr. Marcus' grammar was also very favorably reviewed, as will appear from the perusal of the following:—

"Scarcely a year revolves without producing a Hebrew grammar, each necessarily being a compilation from the preceding one. That the critical Hebraist may detect deficiencies in those already before the public we are not disposed to deny. We have particularly noticed imperfections in the syntax of the verb, as well with respect to the prepositions following them in construction, as to those verbs which do not require a preposition; on which subject, we are of opinion, Buxtorf has afforded the clearest information to the student.

"The present work appears to have been compiled with great labor, and has in many parts simplified the rules; but although it has many claims to our attention, we must content ourselves with making only a few remarks upon it.

"His observations on the affixes and the structure of the verb are highly judicious, and are calculated materially to assist the learner.

"The syntax is the most valuable part of the grammar, and is compiled with great care; and the excursus on the accents and prosody displays considerable erudition."

Quarterly Theolog. Rev., No. iv., Sept. 1825, p. 391.

Mr. Marcus has also documentary evidence of his knowledge of Hebrew, and to the excellence of his grammar, from the Right Reverend the Bishop of Peterborough; the Rev. Thomas Fry, M. A. late Fellow and Tutor of Lincoln College, Oxford, rector of Emberton, Bucks; the Reverend the Masters of King's College and Christ Hospital, London; the late Regius Professors of Hebrew at Oxford and Cambridge; the Rev. Joseph Blanco White; the Rev. Johnson Grant, M. A., Rector of Binbrook, Lincolnshire; Rev. John James, M. A., Prebendary of Peterborough; Mr. D'Allemande, and many others; as is attested by the additional recommendations of the following gentlemen:—

"It affords me much pleasure to learn that Mr. Marcus is about (if sufficiently encouraged) to republish his Hebrew grammar. The testimonials to its merits which I have seen, are from the most respectable and competent sources, and are unqualified in their commendation of the work." FRANCIS L. HAWKS.

New York, Sept. 25, 1837.

"From the testimonials which I have seen, to the character of Mr. Marcus' Hebrew grammar, I should consider its republication a great benefit to the students of that language, and hope its author will receive sufficient encouragement to warrant him in putting it soon to press."

MANTON EASTBURN.

New York, Sept. 25, 1837.

"I cordially concur in the foregoing recommendations."

WM. BERRIAN.

Subscribers' names will be received at the Protestant Episcopal Press, 28 Ann street; by Messrs. Swords, Stanford & Co., 152 Broadway; and by Messrs. C. & G. Carvill & Co., 108 Broadway, New York. s7

SELECT BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

208 GREENWICH STREET.

Mrs. GOULD respectfully informs her friends and the public, that on account of the depressed state of business, she offers the most desirable instruction at the following reduced terms.

She is prepared to receive into her family three or four young ladies, to whose comfort, morals, and proper deportment special attention will be paid.

She employs gentlemen of the first talent in the various departments, and spares no pains nor expense to advance the interests of those who honor her with their patronage.

The discipline of the establishment is mild and affectionate, and great attention is given to the manners and easy deportment of the young ladies.

TERMS FOR BOARDERS.

	Per quarter.
Board, and English and French Tuition,	$50
do - under eight years of age,	40
do - do - day board,	12
do - do - washing,	6

Each scholar must find her own bed, bedding, napkins, and spoons.

TERMS FOR DAY SCHOLARS.

First department,	$10
Second department,	8
Third department,	6
Piano,	15
Harp,	20
Use of Piano,	3
Use of Harp,	4
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POETRY.

From the Sunday School Journal.

If there should be a failure of the poetical correspondents of the Journal, I think few of your readers will be sorry to have the deficiency supplied from the repositories of past ages. I have, with this view, transcribed the two following poems from Bishop Percy's Reliques. The first is the production of Sir Henry Wotton, who died in 1639, and is entitled,

THE CHARACTER OF A HAPPY LIFE.

How happy is he, born or taught,
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his highest skill.

Whose passions not his masters are,
Whose soul is still prepared for death,
Not tied unto the world with care
Of princes' ear, or vulgar breath.

Who hath his life from rumors freed;
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make oppressors great:

Who envies none whom chance doth raise,
Or vice: who never understood
How deepest wounds are given with praise;
Nor rules of state, but rules of good:

Who God doth late and early pray
More of his grace than gifts to lend;
And entertains the harmless day
With a well-chosen book or friend.

This man is freed from servile bands
Of hope to rise, or fear to fall;
Lord of himself, though not of lands,
And having nothing, yet hath all.

The next selection is a still older composition, the date of which is not known, but which is quoted by an author in 1599 as a well-known production.

MY MIND TO ME A KINGDOM IS.

My mind to me a kingdom is;
Such perfect joy therein I find
As far exceeds all earthly bliss,
That God or nature hath assign'd;
Though much I want, that most would have,
Yet still my mind forbids to crave.

Content I live, this is my stay;
I seek no more than may suffice;
I press to bear no haughty sway,
Look, what I lack my mind supplies.
Lo! thus I triumph, like a king,
Content with what my mind doth bring.

I see how plenty surfeits oft,
And hasty climbers soonest fall;
I see that such as sit aloft
Mishap doth threaten most of all;
These get with toil, and keep with fear;
Such cares my mind could never bear.

No princely pomp, nor wealthy store,
No force to win the victory,
No wily wit to salve a sore,
No shape to win a lover's eye;
To none of these I yield as thrall;
For why? my mind despiseth all.

Some have too much, yet still they crave:
I little have, yet seek no more;
They are but poor, though much they have,
And I am rich with little store:
They poor, I rich; they beg, I give;
They lack, I lend; they pine, I live.

I laugh not at another's loss,
I grudge not at another's gain,
No worldly care my mind can toss,
I brook what is another's bane;
I fear no foe, nor fawn on friend;
I loath not life, nor dread mine end.

I joy not in no earthly bliss;
I weigh not Crœsus' wealth a straw;
For care, I care not what it is;
I fear not fortune's fatal law:
My mind is such as may not move
For beauty bright, or force of love.

I wish but what I have at will,
I wander not to seek for more,
I like the plain, I climb no hill;
In greatest storms I sit on shore,
And laugh at them that toil in vain,
To get what must be lost again.

I kiss not where I wish to kill;
I feign not love where most I hate;
I lack no sleep to win my will;
I wait not at the mighty's gate;
I scorn no poor, I fear no rich;
I feel no want, nor have too much.

The court nor cart I like nor loath;
Extremes are counted worst of all:
The golden mean betwixt them both
Doth surest sit, and fears no fall:
This is my choice; for why? I find
No wealth is like a quiet mind.

My wealth is health and perfect ease;
My conscience clear, my chief defence:
I never seek by bribes to please,
Nor by desert to give offence,
Thus do I live, thus will I die;
Would all did so as well as I!

Southern Churchman.

MISCELLANEOUS.

From the Utica Gospel Messenger.

DRESS.

Our correspondent "M.," on the subject of *dress*, is not probably aware of the extent of type required for the communication with which we are favored. If it were condensed to a fifth or tenth part of its present dimensions, it would be better suited to our columns; and even then we should be obliged to say, that while we see much personal vanity and extravagance in the matter of dress, we are well satisfied, and no doubt our unknown friend is, that the subject is of very difficult approach, from the simple, but often unregarded circumstance, that what would be deemed extravagance and ultra fashionable in one vicinity, would be regarded as very improperly coarse and unbecoming attire in another. There is a sensitiveness on many subjects of this kind, and with many amiable and excellent people, which is hardly entitled to much attention. We have known some very estimable and pious women who, while they dressed in a style of great taste and elegance, and even *unadvised show*, thought much less of their appearance than some others have done of their misplaced ornaments on some gala day or country fair.—Many Christian people are not apt to consider the effect of widely different relations in society. In the sight of God there is a like accountability in all, and every one must answer for himself according to his station; but while all professing Christians are to remember this, all are also to keep in mind that they should be cautious how they judge those who move in different spheres from themselves. We suppose that none can question the fervent piety and exalted talent and worth of Hannah More, but we have long been led to believe that she was fond of dress: and from the circles in which she moved, it must be presumed that her personal appearance was frequently such as very many of her admirers in this country might think very extravagant. On all subjects of this nature there should be very great carefulness of judgment.—An anecdote occurs to our recollection from the few that have been preserved of what we heard often in the days of our boyhood, not inapposite to the subject, showing, as we think it does, how much attention should be given to the matter of charitable judgments—how different relations and stations of life call for a variety of conduct, and even justify in some things that would be unbecoming in others. But for our anecdote—it is this:—Benjamin Lord was a distinguished Congregational divine of Norwich, in Connecticut, one hundred and twenty years ago, and died at the age of ninety years, and in the sixty-seventh of his ministry. He was eminent for his learning and his fidelity as a parish minister, having been the sole pastor of his flock during the whole course of his professional life.—It was one custom of Dr. Lord to notify certain of his parishioners from time to time, that on a certain day he should visit their vicinity, and would calculate on taking dinner or some other meal with the individuals notified. This was always regarded as a great favor, and the pastoral visit was anticipated with much pleasure.—On one of these occasions the worthy clergyman had informed a prominent lady, of wealth and strong pretensions to piety, that on a day which he named he would take his dinner with her, as he should be engaged in a visitation of her neighborhood. The proffer of the good man was very warmly received, and the promise of a hearty welcome was more than once uttered. True to his appointment, the good doctor was at his friend's house. The table was spread with a very meager fare, in accordance with the parsimonious life of the good lady.—The hostess was hardly seated before she began to make excuses for the deficiency of her provision, on which it was easy to see that her good pastor could not well make a comfortable meal. Her apologies were of this sort: "I know, dear Dr. Lord, that my fare is very poor; but it is better than we poor sinners deserve, Dr. Lord, and so I hope you'll make a meal." Such remarks continued through the whole repast, and the honest-hearted man was so tired of the repetition, that at length he said, "Woman! I admit the whole; this, little as it is, is better than poor sinners, as you and I are, deserve from that holy Father, whom we should love and serve much better than we do; but, *I* deserve better than this from *you*."

We mention this anecdote to show that what would be very well and proper in one station of life, would be any thing but proper in some other. Dr. Lord would have received a cup of cold water and a crust from some of his poor parishioners, as we are well informed he did, "and called it luxury;" but when an individual of abundant means and pretensions grudged him a morsel of bread, he felt that there was great want of respect to his office, as well as his person, and he gave the reproof we have mentioned.

Among all the subjects on which we are called to animadvert, there is not one more difficult to manage with discretion than the one we have alluded to, and all kindred topics. The apostolic injunction, to put on "modest apparel" should undoubtedly be carefully observed; but what constitutes the "costly array" which he condemns, must depend in a great measure upon the ideas attached to such an expression by different individuals. What would be considered costly and extravagant in one case, would not be so in another. Private Christians should bring their minds to the point that they will govern themselves according to their own best understanding of the sacred requirements, and dismiss all anxiety as to the course taken by their neighbors. Why one lives in a larger house than another—has richer furniture, or a more showy equipage, or wears a richer and more fashionable coat or bonnet—are subjects about which the heart rightly directed cannot well find time to employ itself. "These gay things, we are told, "result from *pride*." It may be so—and then there is sin in them; but probably they are regarded with *envy* by the censurer—and this is sin also. Let every one be fully persuaded in his own mind. "To him that esteemeth any thing to be unclean, to *him* it is unclean."

From the Church.

A VISIT TO AN HOSPITAL.

Rev. Sir,—In my occasional visits to one of those blessed institutions erected by the liberality of the rich for the benefit of the poor, I was privileged to meet with rather an interesting case; an imperfect account of which I submit to you for the benefit of your readers, if you deem it fit for the columns of your paper. It was the case of a young man, a native of England. His parents had belonged to the more respectable class of tradesmen. They had not neglected their duty, for they had brought him up to a trade, and bestowed upon him a religious education. But, like too many of his fellow-immigrants, he seemed to have forgotten that there is the same God to be served in America as demanded his worship in England. The house of prayer had been seldom entered; the holy Scriptures more seldom perused; the company of the servants of God had been exchanged for that of the servants of Satan. The exchange had not been without its consequences. Evil communications had corrupted good manners. The tongue that had been taught to lisp the praises of God had been not unfrequently employed in blaspheming his holy name. From an active, robust young man he had become a mere shadow of his former self. Disease, induced by his evil ways, had brought him to the hospital. It he had entered, in profession a Unitarian, but in reality a Deist.

It, however, was so ordered by the good providence of God, that the hospital, at that time, was blessed with the visits of a "devout Cornelius." H. L. was not overlooked. He who cared for the souls of the poor patients, sat by his bedside, and spoke to him the words of kindness and of Christian love; he read to him the divine oracles: and told him of that blessed Jesus, who "died the just for the unjust, that he might bring them unto God." But no attentive ear was lent. All was sullenness and dislike. The rules of the institution alone restrained him from rudeness; else his kind instructer would have been plainly told that his services were not desired. So inimical was H. L. to God, that when his kind friend was reading or speaking to the other patients in the ward, he invariably covered his head over with the bed-clothes, and even closed his ears with his fingers; and as soon as his tormentor shut to the door of the ward, he vented his enmity in language that made the blood of hardened sinners run cold. So far did Satan drive him, that he begged the matron of the hospital to ask the captain to pass him by. Thus was he anxious to "reject the counsel of God against his own soul." But that Christian woman knew her duty and his soul's worth too well to grant him his petition. He therefore continued to be regularly visited. By degrees his heart became less obdurate. The disinterested kindness of his instructer appeared to gain some hold on his affections. His message was consequently better received. He continued instant in his labor of love. Satan's thraldom became each visit less powerful, till at last, through Divine grace, the bond was broken, and H. L. became the Lord's freed man. And now when he thought of Christ, and his astonishing condescension, and recurred to his own blasphemies, he would cry for very anguish of spirit. It smote him to the heart to reflect upon his requital of the Saviour's infinite love. "Oh! is this the Saviour whom I have so shamefully treated? Is this the blessed Jesus whose name I have so often blasphemed?" Unable from weakness to read himself, he was particularly anxious that others should read to him. The devoted matron of the hospital, whose services are recorded in the book of God's remembrance, frequently selected to read to him such works as she thought suited to his case. But invariably he asked her to read to him from the Bible, remarking, "Your books are doubtless good; but, as I have only a short time to live, I am anxious to hear as much as possible of God's own word." Much had been forgiven, and he loved much. Whenever the reader mentioned the name of Jesus, he would stop him, and for a time appear lost in adoration.

His brother called to see him some time before his dissolution and tried to bring him back to his former views. With almost supernatural energy he rebuked him, and plainly told him that he, his own brother, had been the cause of his miserable career. "You found me," said he, "happy in the service of my God, strong in body, and sound in mind. You poisoned me with your principles. I 'became a companion of fools.' I have reaped the reward of my sinfulness. I am going to an early grave. But I go trusting in the redeeming blood of Jesus. That blessed Being, whom I so cruelly denied, will bear me up. Even on this bed of sickness I find more comfort, more happiness, than I ever knew in the days of health and prosperity. And will you rob me of this? No! rather go yourself, and seek, through the merits of Christ, pardon for your past sins, and find in believing a peace you have never known, and may God grant you his grace." This was too much for the skeptical brother. His weapons fell powerless from his hands, and conscience-struck and speechless, he left the happy sufferer. H. L. gradually wasted away, evidencing in his tranquil and calm submission to his heavenly Father's will (so unlike his former accusations of the Deity, when he complained that he did not see why he was so severely treated) that he had new comforts and new consolations—even such as come from God alone. He found great satisfaction in partaking of the blessed sacrament of the Lord's supper.

His death was happy and peaceful. He quietly slept in Jesus. And his spirit doubtless winged its way to the mansions of eternal rest. From this case two lessons should be learned: the first, that the young especially should beware how they allow themselves to be seduced from their principles by the vicious and skeptical; and the second, that Jesus is the only refuge for such, if they wish to recover, and obtain peace and comfort.

PRAYER.

Of all practical subjects, prayer is the best. I would rather have prayer without faith or love, if they could exist, than faith and love without prayer; for they may be lost without it, and where it is they will not long be wanting. I am certain of this, at least, that the man who persists in prayer will not long entertain any doubt whatever of some of the most important fundamental truths of religion. He will learn from the impressive and decisive testimony of his own experience, that verily and indeed there is a God who governs the world—ultimately governs it by a providence as particular as all the concerns, however minute, of all his rational creatures; that he hears and answers their petitions; that he rewards what is right and punishes what is wrong in their conduct; that he is mainly intent on purifying and elevating their moral natures, though often under circumstances, and by means which make a future retributory state absolutely necessary for the vindication of his justice, and mercy, and goodness, *i. e.* of the very attributes which prayer and experience have shown him to possess. But the effect does not end here. Among all the various proofs we have that Christianity came from God, I know of none so strong, judging from the force of it on my own mind, as the wonderful correspondence of the Gospel with all that prayer and experience teach us of the ways of God with man. Christ taught us all those wonderful truths which prayer and experience confirm. He taught us, moreover, what they cannot teach, but what falls in admirably with all the discoveries they make, and solves the difficulties with which those discoveries would otherwise be attended. It was he also that gave us this telescope for the discovery of unseen truths. He was our Galileo as well as our Newton in heavenly things, for he taught us to pray; and there is no duty which by precept and example he so carefully inculcated.

I have sometimes put this argument to philosophical unbelievers who deny or doubt a particular providence—You believe in the existence of the lately-discovered planets; and in other astronomical facts which you yourself have never observed, and you would think it absurd skepticism in any man to doubt them. Why? Because all who have used the proper glasses, and carefully made the proper observations, concur in affirming their truth. Now you will find no man who has long been in the habit of private prayer, who will not tell you that he has had many and decisive proofs—decisive at least in their number and coincidence—that his prayers were heard, and practically answered in the occurrences of his life; and though not always in the way he wished, yet very often and very strikingly even in that way, and almost always, when he has prayed earnestly, in a way which he sooner or later has discovered to be best for his temporal or moral welfare. However widely devout men disagree in other points, in this they are all agreed, and very many have declared that things have never gone well with them through the day when their morning prayers have been distracted, cold, or languid. To suppose that it is with all these witnesses the dream of superstition, is no less irrational than it would be to suppose that all the observers of the Georgium Sidus, of Pallas and Ceres, have been deceived by meteors or some defect in the glasses. That the majority of mankind have had no such evidence, having never been in the habit of prayer, would be as idle an objection as that the planets just mentioned have not been seen by those who never looked for them in a proper direction and by the aid of a proper telescope. Your skepticism is therefore as unphilosophical in the one case as it would be in the other. You gave your confidence to Herschel when announcing the most stupendous discoveries he told you, 'Look and you shall see.' But you refuse it to Christ when revealing a providence without which a sparrow falls not to the ground; and who, when teaching a truth so credible as that God governs the world which he made, says to you, 'Ask and ye shall have seek and ye shall find; knock and it shall be opened to you.'—*Memoirs of Hannah More.*

From the Presbyterian.

A PARABLE.

In a vast wilderness was a sheepfold which had been prepared with evident marks of care, both for security and comfort. Its inmates had all their wants supplied, green pasture, a refreshing stream, and a cool shade to which they could resort in the heat of the day. Most of them were happy, and so far from considering their liberty restrained, they had not a desire to wander beyond the inclosure. But it was not so with all. One who had shown symptoms of discontent was often found looking wishfully beyond the defences, and at length expressing a desire to enjoy the liberty of going forth into the surrounding country. It fancied that it could perceive at a distance in the wilderness the most luxuriant pastures, and although this was all imagination, yet it longed to escape the eye of the vigilant shepherd and leave the fold. So much was it occupied with the anticipated enjoyment, that it could not conceal its feelings from those around. Frequently was it warned of the danger of leaving the inclosure. but admonition only seemed to quicken desire. At length it infused the same feeling into several others, who, although they hesitated at first, were reconciled to make the trial, by the representation of the first, that if they perceived any danger they could easily return to the protection of the fold. All their plans being laid, they seized the first opportunity, when the shepherd was in another part of the fold, to spring over the inclosure, and hasten into the shady coverts. For a time they were delighted with their experiment; the pastures, although different from what they had been accustomed to, were agreeable, and the waters of which they drank exhilarated their spirits. They triumphed in their liberty, and began even to express pity and contempt for their fellows who were willing to remain under restraint in the fold. But their triumph was brief. While unconscious of danger they were startled with strange sounds, and before they had time to escape, they were attacked by ferocious wolves, who soon maimed and tore them, and reduced them to the most pitiable condition. They expected nothing but a speedy and awful death, and were filled with bitter regret at the folly of which they had been guilty. At this perilous hour, when lacerated by the teeth of their bloodthirsty assailants, the shepherd appeared and rescued them from approaching destruction. They were carried back bleeding and mangled to the fold, and although their wounds were at length healed, yet the scars always remained, and had the happy effect of continually reminding them of the dangers of wandering beyond the limits of their now happy and peaceful home.

Application.—The Church of Christ is a fold in the wilderness, where the good Shepherd not only provides protection, but green pastures and still waters for his sheep. Defences are set up, which, although really designed to guard against danger, are sometimes foolishly regarded as a restraint upon liberty. Every prohibition, every check upon natural desire, every call for self-denial, are only proofs of the Shepherd's love, and if he forbids his sheep to go into the world and taste the pleasures of sin, it is because he knows that dangers of the most fearful kind would beset them in partaking of such indulgence. The wilderness may seem to be blossoming, and replete with all that can charm the sense, but these attractions are more specious than real; and if the Christian, in defiance of his Master's injunction and contrary to the advice of his fellow Christians, will not only pass the boundary line which divides the Church from the world, but entice others to follow his example, he will be seduced farther and farther away, until removed from the place of safety, he shall be cast down wounded, if not destroyed.—If the true Christian shall thus disobey his Lord, he may be restored to the fold, but the scars of his dishonorable wounds shall never be obliterated. The believer is safe only when content with the provision his Saviour has made for him, but when he plunges into the world, his food shall be like the apples of Sodom, and his drink the waters of bitterness.

From the Portland Daily Courier.

THE LITTLE HUNCH-BACK GIRL.

"O mother," said little Ellen, bursting into tears, and throwing her head into her mother's lap, "how happy I am that there is a *heaven;* and I wish I could go to it now, now, dear mother." Mrs. G—— took the child in her arms hardly able to speak for tears. She well knew the many trials to which her unoffending daughter was subjected, and she felt for her, as none but mothers similarly situated can feel.—"What has happened to disturb you, my dear? Who has spoken harshly to you?" "No one, no one, mother. And I never mind it much, mother, when the little girls do call me names; they don't mean any hurt. But, O mother, how I might be loved, were I as beautiful as my cousin Mary. Aunt says I am a better child, more gentle and kind, but every body loves cousin Mary the moment they see her; and they smile upon her, and often kiss her. This morning Mary and I were playing together, and a lady passed by with a sweet pleasant face. I loved her as soon as I saw her. She stopped and praised Mary's pretty ringlets and bright eyes, and kissed her rosy cheeks. Mother, I wished it was . . . . . . Then she looked at me, and said, 'poor child.' Then, mother, I could not keep from weeping. And, and she gave me some *money*. She *couldn't* love me, and so she gave me *money*." "Ellen, Ellen," said the widow, in the bitterness of feeling, "you will break my heart." "Mother, will you take the money and buy some clothes for little John, who comes to the door to beg? I shall never bear to think of it. And now, mother, I will read, and not feel unhappy any more."

"I am afraid it troubled Mary to see you so much grieved; had you not better go and speak to her, my dear?"

"Not now, mother; I am afraid she don't love me as well as I do her. When I turned to come away, she said, 'What a fool you are to do so, Ellen; the lady might, and welcome, have given you the kisses, had she given me the money. I shouldn't mind having a hunch-back, if people would give me money.'"

"Poor Mary, I'm afraid her beauty will be her ruin. Would you not rather be as you are, dear Ellen, than feel as Mary does?" "Yes, indeed, mother; but I have tried to feel and think, that what you say is true—that the good are always loved; but, mother, you are mistaken—beauty is loved; people hardly ever think of goodness."

"My dear, people cannot tell how you think; they regard you as a mere child. I love you because you are a good and dutiful child. When you are older, others will love you, because you will be amiable, useful, and pious. And remember, my dear, that our Father above can see within you a soul far more beautiful than the body of your cousin Mary; and in a few years this covering of the body will be dropped, and we shall see each other—not the bodies, but that part which is truly, really, ourselves. And then, my dear, goodness will be beauty. Cannot my daughter wait patiently for that time?"

"Yes, mother, yes—so long as I have you to love. But I cannot stay long to be loved by none but you, and pitied by all beside."

"My love, you will think less of the opinion of the world, as you live longer. You will feel that we are placed here to do good to our fellow-creatures, and be prepared for a better world."

"But, mother, can I ever stay to be as old as you are? I love the little birds, and green trees, and pretty flowers; but still the world looks cold and dark, and I want to be away."

"My dear, we must wait our Father's time. Though your body is homely and deformed, God has made your spirit perfect, and that, you know, will never die, while the most beautiful body will crumble to dust. Think, my dear, of the great blessings you have received, and do not repine for those which are withholden."

"I will, mother, and be grateful to God for giving me such a mother, who has taught me to be patient and contented under my trials. I might have been ill-natured, and envied dear cousin Mary for her beauty, had God given me a different mother."

The widow pressed her close and closer to her heart, and the child and the mother wept long and bitterly.

"Ellen, many and many have been the tears I have shed over you in your infancy, for I well knew that if your life was spared, all these trials awaited you. But my prayers that you might be blessed with a spirit to bear them, have been answered. Your good aunt, with her beautiful Mary, is a less happy mother than yours, Ellen."

"I will be patient and happy, dear mother, that I may grieve you no more," said little Ellen, throwing her arms about her mother's neck. Poor Ellen was scarcely eight years old. She had been subjected, from her infancy, to the thoughtless taunts of her young companions, and even when they forbore their unkind and inconsiderate remarks, they often indirectly and unconsciously wounded her sensitive nature, and helped to break her young and gentle spirit. She was, indeed, sorely stricken; her body was stunted and deformed, and her face, with the exception of a very sweet and intelligent expression, was remarkably plain. She became thoughtful, contemplative, and affectionate, and dwelt so much on the happiness of heaven that she longed to lay her down and die. The widow felt that the desire of the child would be gratified. She saw her little frame was wasting away, and a bright unnatural fire gathering in her eye, while her countenance sometimes wore an expression almost of beauty. Her young spirit seemed already disenthralled from every earthly passion and feeling, and glowed with an intensity of love, a stretch of intellect and depth of thought, that seemed almost supernatural. Her suffering was so slight, she was able, almost to the last, to go about the house and busy herself with her books and flowers. A few moments before her death, she laid herself upon the sofa, saying, "Mother, I am weary and will sleep." The mother felt that it was her last sleep. She kissed her cheek. Ellen opened her eyes, and looked up: "Mother, you will be all alone when I am gone, but I shall be so happy you won't wish me back, dear mother. How very good our Father in heaven is to let me go so soon!" She half raised her little arms, as if to embrace her mother—they fell back—little Ellen had left the body. Mrs. G. felt that she was indeed a widowed and childless woman, but she scarcely wept. She lived many years like one who felt she was a "stranger and a pilgrim" here, administering to the sick, and relieving the wretched, and was at length buried by the side of her beloved husband and Ellen.

From the Colonial Churchman.

BISHOP BUTLER'S ANALOGY.

As the following account by Bishop Copleston is at once comprehensive and clear, I have no doubt but that other of your readers would, together with myself, feel gratified by its insertion in your columns.

"One of the most illustrious examples of reasoning by analogy is the celebrated work of Bishop Butler. It is directed, not against the atheist but the deist, taking for granted that the world was made and is governed by an infinitely wise and good Being. The points then which the deist objects to in the scheme of revelation, he proves to correspond in character with those which are undeniable in the constitution of nature; but if the one do not interfere with his belief in the agency of a wise, omnipotent, and benevolent Deity, why should the other? Thus much is sufficient to refute the objections of a deistical unbeliever. But he presses the argument still farther; for he demonstrates that the peculiar difficulties objected to Christianity are just those which we might *a priori* expect from a contemplation of God's providence in the natural world. Thus, instead of being difficulties and objections, they become proofs and confirmations of our faith. For if called upon to conjecture what *would be* the nature of God's dealings with mankind in a new dispensation, we could have no better guide than the knowledge of what they *have been* heretofore. And, again, if a dispensation were offered to our acceptance professing to come from God, in which there are certain peculiar and in some respects even unaccountable marks, corresponding with those of a dispensation acknowledged to be his, the natural conclusion would be, that this also is *probably* the work of the same author."

From the New York Observer.

DR. HUMPHREY'S TOUR.

THE ENGLISH LANGUAGE.

The English language ought to be better spoken and written in England than in any other part of the world; and to be more correctly spoken and more highly cultivated in the metropolis than any where else in the British Islands. The Court is there—the Parliament is there—Westminster Hall is there. It is the great centre of attraction to the highborn, the gifted, the educated, the aspiring, throughout the realm; so that it would be strange indeed if there were not more great men and distinguished public speakers, and if there was not more elegance of diction in the higher literary circles of London than in any other city of the empire. But be this as it may, our friends who have visited the United States are quite sure, that the language is in general better spoken by the educated classes in England than here; and I am not disposed to question the correctness of this opinion. Certainly, they have finer * and more perfect models than we have. When, however, you ask me to point out the precise difference, I find myself quite at a loss—it is so much easier to *perceive* than it is to *show* it. I can only say that there is a richness, a fulness, a melody, a flexibility, and I know not what besides, in the elocution and conversation of many whom I happened to hear and be introduced to, which it has seldom been my fortune to hear in my own country.

I have been often asked, since my return, what their standard of pronunciation is, and whether it is uniform? It seems to be generally supposed that Johnson, or Walker, or Sheridan, or some other distinguished lexicographer, must be followed by every good speaker. But this is a mistake. In every living language the most eminent classical scholars of the day are regarded as higher authority than any dictionary whatever. Good and approved use, in such high quarters as London and the universities, is always in advance of the written standards.—The Addisons, and Johnsons, and Burkes of a country do not follow the lexicographers, but the lexicographers *them*. They are the high court of appeals, and always must be, till the language in which they write and speak has received its last touches. The moment any lexicon should be acknowledged as the paramount and unalterable standard, there could of course be no further improvement.

* Rather an unlucky word in this connexion.
Ed. Churchman.

From the Southern Churchman.

TRUTH TO THE DYING.

We have been politely favored by the author with a copy of Dr. Whittridge's excellent address to the last graduating class in the Medical College of South Carolina, from which we copy the following extract.

"It is but too common for gentlemen of our profession to think and to feel, that in respect to patients, so far as their diseases are concerned, they are not bound by the obligations of truth; but that it is always necessary to encourage and to flatter them, to effect their recovery, or to prolong their life. This is an erroneous opinion, and one that I am extremely desirous should be corrected. I have seen patients encouraged, flattered, and deceived by their friends and physicians, until they were absolutely cheated out of life; and who knows, but cheated too out of their soul's salvation? What, tell a lie to a sick man! It is bad enough to deceive in any case, but to tell a lie to a sick and dying man, and thus divert his mind from sacred things,—deprive him of the use of precious time—time, which may perhaps be to him of infinite importance—is unpardonable. Although I have no great faith or confidence in the efficacy of a death-bed repentance — believing that man's hope for the future depends on the manner in which he lives, rather than on that in which he dies—yet I dare not take upon me the responsibility of deceiving him: nor is there any necessity for it, or even of concealment; so far from it, that I have generally found a frank and free communication to my patients attended with the happiest results. Unconscious as they often are of their situation, I have frequently given them the first intimation of their danger, and in many instances have been the humble instrument of awakening them to a sense of their moral condition. It has been my happiness upon such occasions to witness the gratification which patients in their death-bed have evinced on receiving information which is usually regarded not only impolitic, but unwelcome, and their thankfulness has ever been manifested by the warm effusions of a grateful heart. Instead of alarming them, as is generally apprehended, it inspires them with hope and confidence—confidence in their physician—hope in the efficacy of his remedies—trust and confidence in God."

A COURTEOUS REPROOF.

Two gentlemen having called at a coffee-house, and drank together, when about to part both insisted on paying. One put a seven shilling piece on the table, and swore dreadfully that his friend should be at no expense. The other jocularly said, "That seven shilling piece is a bad one." Upon this he swore still more. The master of the house hearing what passed, came forward and said, if they would allow him to examine the money he would tell them whether or not it was good. Returning soon after, he, in the most polite manner, laid the piece before them on a card printed as follows:—

It chills my blood to hear the bless'd Supreme
Rudely appealed to on each trifling theme.
Maintain your rank, vulgarity despise:
To swear is neither brave, polite, nor wise.
You would not swear upon a bed of death;
Reflect—your Maker now could stop your breath.

The gentlemen read it, and he who had sworn acknowledged that he was justly and properly reproved, and promised that in future he would be more guarded in his speech.

SIMPLICITY OF WORSHIP.

At the end of Lent comes Holy Week, in the ceremonies of which I took no interest. The music is fine, but I saw none of the effects said to be produced by it, such as tears, &c. The illumination of the exterior of the dome of St. Peter's (Rome) which is effected almost instantaneously, is very striking, and the fireworks are more magnificent than any I ever saw, but I was dreadfully tired of the whole business.—The simplicity of our service, performed every Sunday in three small rooms in a private house, to a congregation of remarkable propriety of appearance and behavior, was much more to my taste than any of the ceremonies of St. Peter's.

Walker's Original.

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March 25, 1837.—tf

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New Haven, July 6, 1837. jy15

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